

Wrote in minab yfau. 27. 1586.

The Enemie of Idleneffe:

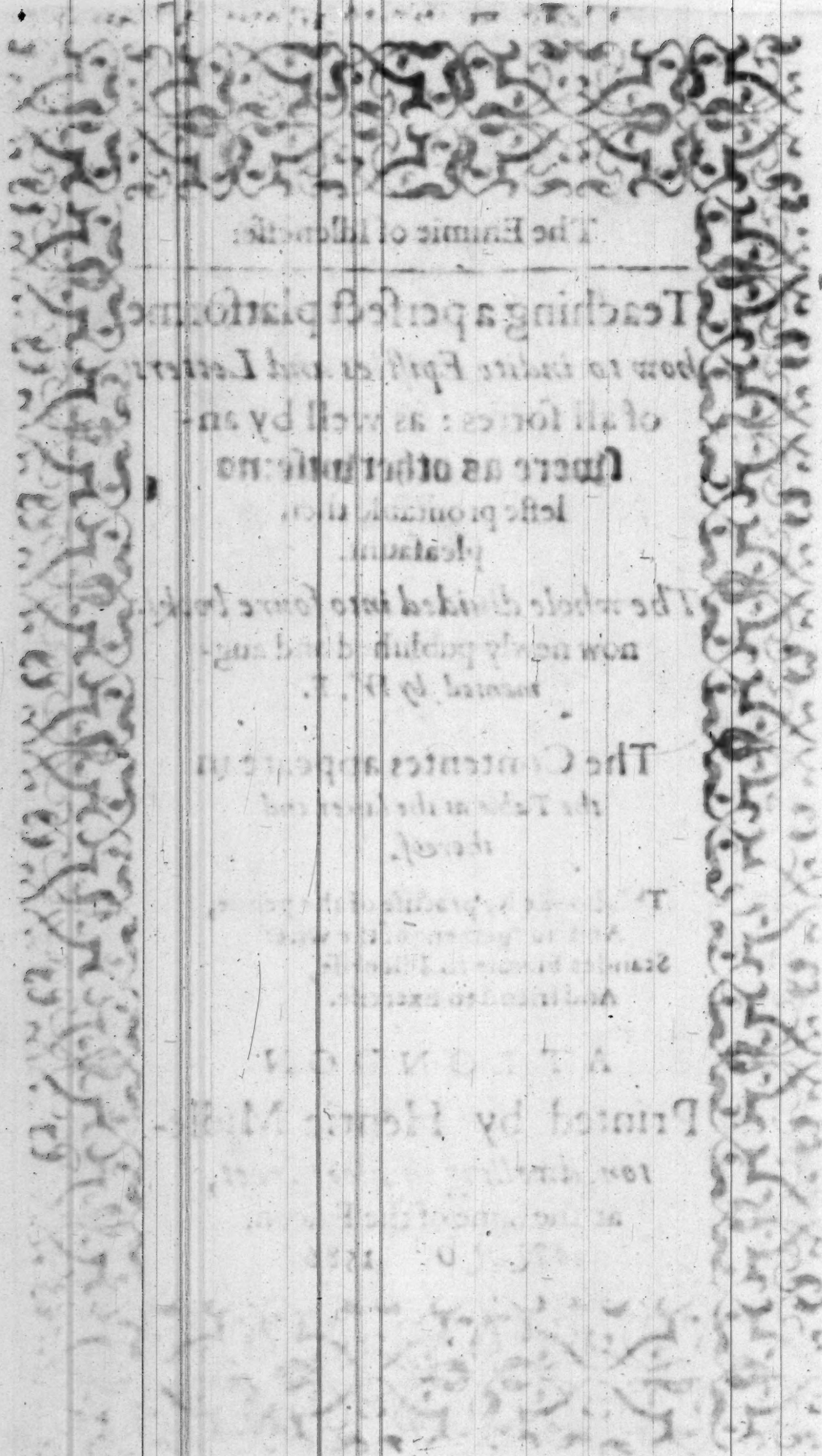
Teaching a perfect platforme
how to indite Epistles and Letters
of all sortes: as well by an-
swere as otherwise: no
lesse profitable then
pleasaunt.

The whole diuided into foure books.
now newly published and aug-
mented, by W. F.

The Contentes appeare in
the Table at the latter end
thereof.

This booke by practise of the penne,
And iudgement of the wise:
Standes Enemie to Idleneffe,
And friend to Exercise.

A T L O N D O N
Printed by Henric Midle-
son, dwelling in Fleetstreet,
at the signe of the Falcon.
ANNO 1586.



To the right worshipful and
 vertuous, Master Anthonie Rad-
 cliffe, Master of the worshipful Com-
 panie of the Merchant Tailors of London,
 and other the Wardens and Commonalties
 of the same: All increase of Worship,
 with prosperous proceedings,
 and eternall felicitie.

WHo coves craggie rock to clime of high Parnassus hill,
 Or of the happie Helicon, to drave & drinke his fill:
 Let him the worthy works survey of Phare that famous wight,
 Or happie phrase of Heywoods verse, or Turberuiles aright.
 Or Googe, or Golding, Gascoine else, or Churchyarde,
 Whetstone, Twync:

Or twentie worthy writers moe, that drave by learned hyme,
 Whose painful pen hath wel procur'd ech one his proper praise:
 Whose right renoune aboue the skies triumphant fame shal raise.
 And haist him hence: No such thing here that's worthie scarce the
 Same only how to learne & indite a Letter, this is true. (view,
 Appelles painted peece packt hence, so is Pigmaliions skil,
 No curious cunning coucheth here fine fancies so full.
 Here rests a plain unpolisht work wherat grosse heads may grope:
 And find therein some needful thing for their behoofe (I hope.)
 Who thus doth thinke he surety shal haue that he thinks to find:
 A work that may right wel (I trust) content sh'indifferet minds.
 And such a worke as needful is, (so doth experience prooue,)
 Where urgent matters of our owne, or friends to write vs moue.
 As for example, when our friend in any forren land,
 Far distant is, and we desire to let him understand
 Of this or that, of warres, of peace, of strangie newes, or else,
 Of other things that neede requires, this work the practise tels,
 And shewes by long letter, how our mind shalbe discust,

THE EPISTLE

What order, or what methode eke, therein obserue we must.
How to begin, how to proceede, and how the final end
Must ordered be in eche affaire, to foe, or else to friend.
So that perusing these precepts in euerie point throughout,
A Letter, or Epistle wel compose we shall no doubt.
By which most needful thing we may communicate our hearts
Vnto our friend, though distance farthans vs remou'd apart.
By letter we may absence make, euen presence selfe to be,
And talke with him, as face to face, together we did see.
By letter we may tel our ioy, by letter shewe our grieffe:
By letter from our friend againe, we may receiue reliefe.
By letter what so heart can thinke, or what can head deuise,
To friend or foe, the same we may present before his eyes.
Our horse at home in stable stands, our purse also we spare,
When louing letters trot betweene and minde to mind declare.
It blabbeth not abroade the hid and secrete of our minde,
To any one saue vnto him, to whom we haue assignde.
And looke what so we charge is tel, it misseth not a iote:
Where messenger by word of mouth might hap forget his vote,
And either tel somewhat too much, or else leaue some untold:
So that the litle letter wel to trust we may be bold.
More might I proue in praise hercof, but sure it smally needeth
For very need is selfe, the prooffe in euerie braine nowe breedeth.
Though then this present worke perhaps be not so finely pend,
As such a matter might require, yet pardon doe me lend.
For knowe you sure, I meane not I, the cunning clarkes to teach:
But rather to the vnlearned sort, a fewe precepts to preach:
A needelesse thing (no doubt) it were, vnto the bodie sound,
To minister Physicians ayde, where no disease is found.
But if disdaining tongues doe say, tis boldly done of thee,
To take in hand so great a charge, thou shouldst haue let it be:
That other some more learned head, or man of yeres more grane,
Might haue depainted out the same, with phrases fine and brane.
He thus reply. Its better that the body should be fed,

With

DEDICATORIE.

Wish bread of barley, then it should for lacke of food be dead,
 So yes if Momus hap to mowe, or Zoylus chance to chide,
 (Whose churlish checks ech painful pen of force sometime must
 Then to your worships I appeale, for iust defence herein, (bide.
 Requesting that your lawfull aide, and fauour I may win.
 Which once obtaind (I make account) wil fully conseruaile,
 The basenes of my simple style, that else might hap to quail.
 Through baneful bit of stinging tongs that neuer cease to clatter
 In corners darke with deepe despite, against ech modest matter.
 Therefore in humble wise (I say) your patronage I craue,
 From rude and ranck reproches all, this simple worke to saue.
 So shal you stil encourage me, to practise further paines,
 And pray for your prosperities, to him that rules and reigner,
 In heauen above, where I do wish, (when ye haue runne this race
 Of morrall life) your worships all, to haue a dwelling place.

Yours at commaundement,

W. Fulwood.

A 3

To

To the reasonable Reader.



As many men, so many mindes. As many faces, so many fauours. It is feldome seene, two men to be of one minde, nor two faces of one fauour. A verie harde matter were it then, for one man to paint rightly all fauours, but much harder to please well all fancies: for that were to doe that which neuer yet was done. And as I am no perfect painter, (for that I cannot cunningly iudge of all colours) so am I neither a pleasing Poet, (for that I am ignorant of a number of notable fictions, wherewith some others are fully fraughted) yet will I do mine endeavour to please as many as I may, especially such, as will rest themselves vpon reason, the other to please it were verie geason.

Now let us come to the matter. The cunning clarke hath small neede of a teacher. It is the vnskillfull choler, that wanteth instructions. Mine only intent therefore at this instant is to place down such precepts, and set foorth such instructions, as may (in mine opinion) best serue to edifie the ignorant: and those not vnprofitable, but very needefull. The matter that I meane to intreat of, I haue intituled, *The Enemie of Idleness*. It consisteth chiefly vpon sundrie necessarie instructions and examples, for the enditing and composing of Epistles and letters, which title I haue thought conuenient to be added thereunto, for that not onely, when weightie busines and vrgent affaires require, it may stande thee in good steade: but also at idle times, when opportunitie permitteth, for the auoiding of idleness (the capitall enimie to all good exercise, and common consumer of youth,) this worke teacheth thee in what sort thou maist (I say at such vacant times) take thy

To the Reader.

thy penne in hande, and graſſe thy friend with ſome
pretie or pleaſant conceit: whereby thou ſhalt not on-
ly obtaine at his hands the more frindſhip, but alſo pur-
chafe, as thy ſelfe the more experience, which conſe-
quently will turne both to thy pleaſure and profit. And
not that only ſhalt thou learne by reading theſe leaues,
but alſo prettily to quip thy foe, and orderly to anſwere
whomeſoeuer ſhal write vnto thee, be it friend or foe,
high or lowe, rich or poore, olde or yong, or whatſoeuer
he be. Wherein how ignorant a great number are, and
what blockiſh Letters do paſſe betweene many, and ſo
conſequently what neede of reformation, I referre mee
to thy reaſonable conſideration. Well I wot, and wil-
lingly will confeſſe, that of manie other I am the moſt
vnmeet to take this charge in hand, as well for lacke
of learning as want of wiſedome, and yet as apas any
in reſpect of good will to aide the ignorant, and to be-
ſtowe abroad the ſimple talent, that God hath lent mee:
wherein how ſlowe & vnwilling to doe the like many
learned & wiſe are, who farre better might profit their
countrie, (the aduancement whereof ought chiefly to
be preferred) with ſobbing ſignes may ſorrowfully be
conſidered: & haue (no doubt) great neede to be ſpurred
and prickt forward, euen like vnto fatte leytring iades
that ſticke faſt in the myre: when the little leane nagge
ſpurteth on apace. I truſt thou ſhalt herein finde varie-
tie and choyce of matter, ſufficient to ſatiſfie thy ex-
pectation, and ſuch as may ſerue for thy commoditie:
ſo doing I haue my deſire. Be not then too carping cu-
rious, eſpecially aboue thy capacitie, that the olde Pro-
uerb (*Aſinus ad Lyram*) be not verified in thee.

Thus fare thou well.

The

The booke to the lookers on.

WHo lackes experience orderly t'indite,
A Letter or Epistle to his friend,
Who willing would in friendly sort requite,
The frindship had by letters friendly pend:
Or who his foe (that hath him offred wrong)
Would gladly teach to sing the selfesame song.

Who would to Lord or Ladie write his will,
To rich or poore expresse in plaine his minde:
Who so aright would rule his quivering quill,
In great or small affaires to him assignde:
Let such (I say) my leaues and lines wel viewe,
So shall they find the forme and order due.

And if I then a double shankes deserue,
Yet single share I seeke but to obtaine:
From reasons rule I wish no man to swerue,
Thou maist by me, I nought by thee shall gaine,
Report a trueth, be not too curious nice:
Els shalt thou know of Midas eares the price.

The

The first Booke, 17

Containing certaine necessarie
Instructions for the inditing of *Epistles, and Letters, with their examples.*

And first of the definition, invention and commendation of
an Epistle or Letter.



Or as much as we are, determined at this present to intreat of the inditing and composing of Epistles and Letters, wee doe therefore think it conuenient (*more Philosophorum*) first of al to define what an Epistle or Letter is, to the ende that the matter which we take in hand may the better be vnderstoode (wherein also wee intende to bee briefe.)

An Epistle therefore or letter is nothing else, but a declaration (by writing) of the mindes of such as be absent, one of them to another, euen as though they were present. And as touching the certaintie where and when the same was first inuented, surgly I thinke it not greatly to the purpose, neither haue I much searched to knowe it: yet doe I remember that the an-

Definition

B

cient

cient Poet Lucane doeth giue vs some
 cause to coniecture, that the inuention of
 Epistles was first founde out in the cite
Memphis, saying thus, *Conficitur bibula
 Memphitis charta papyro*. And surely by
 the opinion of sundrie others, the same
 should appeare to haue beene inuented
 long before the vse of Orthographie was
 knowen. For the Egyptians before the
 deuise of Orthographie or writing was
 practised, did accustome to communicate
 their mindes one to another by certaine
 figures, characters, and shapes of things,
 which serued them in stead of Epistles or
 letters: whereby the antiquitie therof ap-
 peareth to be such, as the same may right-
 ly be cōiectured to be brought forth euen
 almost with the creation of man. So that it
 should now seeme altogether needles, to
 giue any further commendation thereun-
 to, were it not that a good thing cannot be
 too much praised: for (ouer & besides that
 wonderful antiquitie) the verie continuall
 and daily necessitie thereof, together with
 the convenient and profitable direction
 therby, either of our owne businesse or o-
 thers, doth greatly aduance the due com-
 mendation of the same: wherein also wee
 may

may not forget y singular delectation of mind that we often poſſeſſe thereby, in the pleaſant diſcourſing with our friends, & as it were in the enioying of their companie, and preſence, euen at ſuch time as when they be far diſtant from vs, which no doubt ſtrongly rendereth the uſe of Epiſtles and Letters to be moſt needful & comodious.

Of epiſtles or letters there be three principal ſorts, for ſome are addreſſed to our Superiors, as to Emperors, kings, princes, &c. Some to our equals, as to merchants, burgeſſes, citizens, &c. Some to our inferiors, as to ſervants, labourers, &c. If wee ſpeake or write of or to our ſuperiors, we muſt doe it with all honour, humilitie & reuerence, uſing to their perſonages ſuperlatiue and comparatiue termes: as, Moſt high, moſt mightie, right honorable, moſt redoubted, moſt loyal, moſt wor-
thie, moſt renowned: and ſo of the reſt altogether according to the qualitie of their perſonages. And it is to bee noted that of ſuperlatiue, comparatiue, poſitiue, or diminutiue termes, wee muſt uſe but three at once at the moſt.

Note alſo that moſt commonly in Epiſtles and letters, there be three neceſſarie

points to be obserued. The first is the salutation or recommendation, which is made in sundrie maners, according to the pleasure of the Inditer, as may well be perceived by diuers styles hereafter following.

The second is the Supercription, which must be doone according to the estate of the writer, and the qualitie of the person to whom wee write: For to our superiors wee must write at the right side in the neither end of the paper, saying: By your most humble and obedient sonne, or seruant, &c. Or, Yours to command, &c. And to our equals we must write towards the middest of the paper, saying: By your faithfull friend for ever, &c. Or, Yours assured, &c. To our inferiours wee may write on high at the left hand, saying: By yours, &c.

The third is the Supercription, which must be vpon the backside, the letter being closed, sealed, & packed up in seemely sort, wherevpon must be written his name to whom the letters should be addressed and his dwelling place (if it be not notoriously known) placing therewith the name of his Dignitie, Lordship, Office

face, Nobilitie, Science, or Parentage:
And if wee write more of them than one,
the chiefest & permanent dignities must
be written first, then the consanguinitie,
and afterward the mutable dignitie, as
for example: **To my Lord of such a
place, my cousin, Patron of the request,**
ec. If we write to our Superiour, we must
use all honour and reverence without em-
basing his name, or style, as, **To the
King our Soueraigne Lord: To our Re-
uerend father in Christ the Bishoppe of, ec.
To the high and mightie Lord, my Lord
of, ec. To my Lord of, ec.**

If we write to our equal, we must place
in the superscription, his name, and the
name of his dignitie or office, furnished
with a seemely positine or two at y^e most,
correspondent to the manners and digni-
ties of the person, as, **To the right wor-
shipfull such a one, Merchant and Citi-
zen of London. To his most assured (or
trustie) friende such a one, ec.**

If wee write to our inferiour, wee may
use in our superscription: **To his louing
sonne, such a one, ec. To his trustie ser-
uant, such a one, ec.**

It is to be noted, that it becommeth not

an inferiour person, writing or addresseing his wordes to his superior, to speake or write, by the imperatiue or commanding moode, as if one should say thus : **Soueraigne king, beholde a valiaunt man, make him knight : Beholde such a one, who is a good Clarke, giue him a benefite : But with all humilitie wee must say: Worthy soueraigne, I assure your maiestie that he is an expert man, please it you to haue him in remembrance. Such a one seemeth vnto me to be verie learned and skilful, it were a charitable deed of your maiestie, to prouide for him, and therefore I am bolde to commit him to your remembrance.**

If wee addresse our letters to our equall, we must write with a certaine familiar reuerence, vsing positie and comparative termes, and verie fewe superlatiue, as, **Wise, sage, honourable, worshipfull, discrete, renowned, &c.**

If we write to our inferiour, wee may vse a certaine kinde of modest and ciuil authoritie, in giuing them plainely to vnderstand our intent and purpose,

A Merchant hauing many seruants, to his chieftest may speake or write by this
terme,

terme, **You**; but to them whom he lesse esteemeth, and are more subiect to correction, he may vse this terme, **Thou**, or otherwise at his discretion. Also a father to his sonne may doe the like.

If Epistles or letters should bee written amongst fond, lunatike, or folks without reason, to such manner of people it were but simplicitie to giue instructions. Yet notwithstanding, because this place remaineth vnfurnished, and for that *Stultorum infinitus est numerus*, I wil declare something of that which I haue scene and heard: For some write thus, **Patricke Spendal Prince of pouertie, to his Colossip Danie Dalwocke Doctor of Dyonkenschap sendeth græting, &c.**

Before we take in hande the materiall instrumentes wherewith to write an Epistle or Letter, we haue chiefly to consider these points following: to wit, the estate, dignitie, or qualitie of him vnto whom wee write: whether hee bee a publike person, or a priuate, whether he be rich or poore, a friend or an enemy: also whether hee bee of our familiar acquaintance, or but a stranger vnto vs. There bee some of so ouerthwarte a nature,

videtur

that they neuer take pleasure to reade any thing that is written vnto them, bee the matter neuer so pleasaunt or eloquent: vnto such it behooueth to write pithely and briefly: But to them whom we know doe take pleasure in reading of Letters, wee shoulde, and may without danger, write both amply and eloquently.

When we write to the Spiritualltie, we must reuerence them, and that by right: for such persons are called of G O D to high dignities: and if wee request any thing at their handes, wee must humble our selues, giuing them that honour and reuerence which is iustly due vnto them. Yet wee must warily take heede that wee exalt them not too much and more than reason would permit, for so might we be noted of flatterie and adulation, and they themselves also might therewithall iustly be offended: therefore let vs take heede that we write not rashly or vnadvisedly.

But if we write to our friende, we may make our Epistle or letter, long or short, as wee shall thinke best, and as it shal bee most delectable: For a friende taketh all things agreable and in good part, and excuseth euerie thing that he may reasonably

nably excuse, where as the enemie contrariwise quickly reprehendeth and argueth, yea, where there is no fault nor cause of offence. And therefore hee that writeth to a person of smal acquaintance, or where he doubteth wil be smal estimation made of his writing, must wittily & first of al declare, that he hath iust occasion, for some honest cause, to beare him good wil, and therefore at that present hath the rather thought good to visit him with his letters: but not to vaunt himselfe, nor to write arrogantly, as to say, **I woulde that you should vnderstande what I am, &c.** And then afterwarde to be brieft and circumspect.

And about all thinges wee must take heede, that we write not of higher matters, than our knowledge or capacitie doth comprehend: for thereby are fooles knowen and manifested, euen as they bee that presume to dispute of things, that either they vnderstand not, or else haue verie litle knowledge in them.

Also wee must not write to them that be simple and ignorant by termes that be strange and vnknown, for so should they haue iust occasion to suspect, that we de-

ride and mocke them.

And in fine receiue this for a principle, that the best language that may be, is the common and familiar speech, and not of rare and diffused phrases, or vnckhorne termes skummed from the Latine, nor of too base termes and barbarous, or termes vnknownen, except in certaine places, for there is nothing more decent, than to keepe a meane in all things, and nothing more sure, then to swim betweene two Riueres: *Nam in medio consistit virtus.* And as Horace saith,

*Est modus in rebus sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*
A meane there is in matters all,

and certaine bounds are pight:
On this side or beyond the which,
nothing can stand thats right.

Furthermore, it is to bee considered, whether the matter that we write of bee honest, iust, or such like: or whether it be slanderous, doubtful, obscure, &c. For if the matter of it selfe be honest & perfect, then needeth it but small perswasion: but if it bee doubtfull or obscure, it behooueth to make the larger discourses: if it be slanderous and vn honest, then must be

be added therunto agreeable remedies: as Terence doth, excusing dissolute persons, for hee saith, It is either thorough negligence of their parents, or for pouertie, or by flatterie. And so likewise, hee that would defend a theefe, may alledge that it was doone through companie, or euill counsel, or through pouertie, or that hee was distract of his wits. Who so wil more circumspectly & narrowly intreat of such matters, let them reade Maister Wilsons Rhetorike, or Maister Raynoldes.

Moreouer, there be sundrie other sorts of Epistles and letters, for some are Theological or diuine, as bee the Epistles of *Plato*, of *Denis*, and of the Apostle *S. Paul*, *S. Peter*, *S. James*, and *S. Iohn*: other some are of manners and vertues, as those of *S. Augustine*, *S. Hierome*, *S. Ambrose*, *Seneca*, *Cyprian*: and other some are of great importance, as of peace, warre, and gouernement: other some of newes: other of recómendations: other of admonitiõ: other of loue, as be those of *Onid*, & of *Propertius*: other of domesticall familiaritie: and other some are pleasaunt and ioyful. But in this litle volume wee wil only intreate of the most vsual, and of some

some diffusedly, and the ouerplus shall remaine to the imagination of gentle mindes, who by the skill of their penne, were able to repaire the whole ruine of Rhetorike, if there should happen any destruction or detriment.

Euerie Epistle is either of Doctrine, of Mirth, or of Grauitie. The Epistle of doctrine is that, wherein is expressed al good and euill things to them that bee absent. That of Mirth is, which by pleasant, long and familiar language, is made either to comfort, to reioyce, or to get the good wil and beneuolence of them whom wee write vnto. And that of Grauitie is, when the matter is moral or ciuil, &c.

And al these three sortes doe tend to their proper endes. For whosoeuer writeth of Doctrine, ought to haue regarde to this ende, to profite and instruct them vnto whom he writeth. He that writes of mirth, must tend to recreation and pastime, vsing ioyful and merie language, pleasaunt speech, and iests. He that intreateth of grauitie, must haue respect to honour and profite.

Example of an Epistle of Doctrine.

THE

THIS Epistle of Doctrine may bee certaine, or doubtful in his substance: certaine when we render a cause, reason, authoritie, or opinion of that which wee write: doubtful, when we leaue the matter in suspence or not fully condescended vpon, as if wee should write thus: **You** haue written vnto mee to certifie you, whether sozerers doe vse to ride vpon a beelom, and practise such other like trim trammes. **For** answere: Seeing that of many such like matters, there be diuerse opinions, I leaue the case etien as it is: **For** in this matter and other of greater importance, wiser men then I, doe stand in doubt, I will therefore hold my peace, and make you none other answere.

Example of an Epistle of Mirth.

AN Epistle or letter of Mirth, must be indited with pleasant language, as to say thus: **For** newes in these quarters you shall vnderstande that one of our neighbors is lately returned fro Turkie, and hath tolde me for a certaintie, that the great Turke doth altogether wallowe in worldly pleasures, wherein he setteth his whole felicitie. And amongst other
his

his pastimes, he delighteth in singing & Musicians, whom at the beginning of Winter he sendeth into a certaine countrie so colde, that their voices and tunes as sone as they are out of their mouthes, do incontinently remaine altogether frozen untill such time that the Winter be past: And when the spring time approacheth, then this great Turke accompanied with the Ladies and Damselfs of the Countrie, causeth sundrie great feasts & bankets to be made, remaining there till the Sunne be warme. And then begin the voices and tunes of the yere past, to vnfrise and thawe, resounding verie melodiously in the Aire throughout the whole countrie, &c.

Example of an Epistle of Grauitie.

AN Epistle of Grauitie, as before is said, must be of Moral or ciuill matters tending to honour: as to say thus: Sir, seeing that the publike weale is to be preferred before particular profite, how can we honestly refuse this combate? And if for the maintaining of the faith of Iesus Christ against the Turke, we ought to spare neither bodie nor goods: what may

may be saide of the refusall, delay, or subtil reasons, but that we be cowards, traitours, wicked heretikes, and woorthie of perpetuall reprobation: For my part, I wil rather quite abandon and put all in hazard, then otherwise. The like I also request & counsel you to doe, to the end that we may get euerlasting honour, &c.

The diuision of an Epistle or Letter.

IT is to be noted that euerie Epistle containeth three parts, euen as an argument doeth, which consisteth of the *Maier*, the *Minor*, and *Conclusion*, which the Orators call the *Cause*, the *Intent*, and the *Consequence*. The *Cause* is in place of the *Maier*, which moueth or constraineth vs to write to another, willing to signifie vnto them our minde. The *Intent* is in steade of the *Minor*, whereby we giue them to vnderstand what our minde is by Epistle or letter. The *Consequent* or *Conclusion* is of it selfe sufficiently knowen.

The first style or manner wherein the Cause is specified.

SINCE you haue written vnto me, and desired me that I would lend and send to you

you by your Lackie this bearer one of my booke for your recreation & pastime. And for that by your Epistle so eloquently composed and indited, I perceiue your great affection and desire: therefore am I constrained, and by (your letters full of humanitie) compelled, to make you answere, as one, who altogether is determined to shewe you that pleasure to lend and send you the booke that you demand: for in so doing I hope that (*in casu simili vel maiore*) you will answere me according to my expectation, which may ingender betwene vs not onely a mutuall loue, but also a perpetuall beneuolence, and continual good wil.

The three foresaide parts must bee in euerie Letter and Epistle, either couerly or plainly. And a man may also adde thereunto diuerse and sundrie other necessarie clauses, but euerie thing in as briefe order as may bee, and according as the cause requireth and importeth: and it is not needefull alwayes to write the cause, but it is requisite to write the intent and the consequence or conclusion: for the consequence dependeth of the two first, the which must be verie much, either perswading

ſwading or diſſwading. He that can arti-
ficially and cunningly handle an Epistle,
may begin with the intent, afterwards tel
the cauſe, and end with the conſequence:
or begin with the conſequence, after de-
clare the intent, and then the cauſe, orde-
ring the whole matter as vnto himſelfe
ſhal ſeeme beſt and moſt decent.

*The ſecond ſtyle, wherein the Cauſe is firſt, af-
terward the Intent, & then the Concluſion.*

The thing which God & nature would
principally ſhould be deſired with
moſt heartie affection, and the which I
perceiue to be impriued in my ſelfe more
then any other thing, (my ſingular and
perfect friend) is to know, to learne, and
to practiſe all honeſtie and humanitie.
And ſo; that aboue all Orators writing
of humanitie, the ſentences of Tullie are
preferred, and ſo; that he is eſteemed of
all men the prince of eloquence (yet not,
withſtanding partly vnknowne in theſe
quarters,) and notoziously manifested
at Paris the fountaine of ſcience, there-
fore haue I thought good to write vnto
you, as to him whom I account my ſin-
gular friend, requeſting you aboue all
the

The
Cauſe.

The
Intent.

The con-
cluſion.

the pleasures that you desire to doe mee :
and also that you hope (as I may ima-
gine) that it may be the cause to erect &
make me a man of vnderstanding, that
it would please you to sende me the booke
of Tullie. And in so sending, I will not
forget the recompence of your humani-
tie, which shal not be defrauded by mee
through ingratitude, &c.

*The third style in this order, the Intent, the
Cause, and the Conclusion.*

The
Intent.

I Would, deere friend, that you take as
great pleasure to lend me the Paradox-
es of Cicero, as I desire to haue them of
you, and thoroughly to peruse them ouer
by continuall reading, but I haue al-
waies deferred to demaund them of you,
because they were needful for you in your
ordinarie lectures. Notwithstanding for
that I am now aduertised, that your lec-
ture hath taken end, to your great honor
and good renowne, I suppose that y^e booke
is out of your seruice, together also as I
vnderstand, it is more corrected than any
other. For this cause I request you to
send it me: the which I hope you will easi-
ly performe. And so doing I shal ac-
know,

The
Cause.

The con-
clusion.

knowledge the good wil which you beare
vnto me, in ſending me the booke which
perchaunce you loue beſt, and whereof it
may be that you haue moſt neede : and
ſhalbe bound to lend you whatſoener you
ſhal demaund of me according to my poſ-
ſibilitie : promiſing moreouer both my
ſelfe and my goods at your commaunde-
ment, &c.

*The fourth ſtyle in this order, the Conclusion,
the Cauſe, and the Intent.*

You ſhould doe me a great and ſingular Conclu-
lar pleasure, yea and alſo ſhould bind ſion.
me ſo euer, if it would pleaſe you to a-
gree to my request, the which is nothing
preiudicial vnto you, and vnto me, being
neceſſarie and profitable: It is to lend me
your booke of Rhetorike, ſo many times Cause.
when I talke or declare a matter, to the
end to perſwade, diſſwade, or otherwiſe,
I perceiue my ſelfe ſo naked & vn furni-
ſhed of termes & phraſes apt for the pur-
poſe, and ſuch as I accuſtomably vſe, I
apply them ſo ill, that euery one is weary,
and ceaſeth to giue eare vnto me, ſo the
diſcord of my ſpeech. But if any do ſaris
to heare y^e end, they be either poore igno-

Intention.

that women, or else such as deserve me, to
 my shame, confusion, and great disho-
 nour. Therefore I am constrained, humbly
 to require you, that it would please
 you to lende me your booke of *Uthero*, that
 I may haue thereof the copie, to the ende,
 that I may auoide such inconvenience,
 which hapneth to me through the fond-
 nesse and abuse of my language.

Here is to be noted that the conclusion
 is made but in three sorts only: to wit, by
 Amplification and intarging, by Commi-
 seration and pitie, or by Epiloge & brieve
 rehearsal. By Amplification, as inducing
 laughter or joy: by Commiseration, as in-
 troducing to pitie or pardon: by Epiloge or
 conclusion, as in collecting briefly toge-
 ther that which hath beene amply and at
 large declared in the Epistle before, espe-
 cially when it containeth many and long
 parts. And the Epiloge is made to the end
 the readers or hearers be not defrauded of
 the purpose and conclusion. But this is
 more requisite in Epistles, then in Letters,
 for letters should be brieve and short.

And yet because this place shall not be
 left darkely and obscurely, I will giue
 more ample intelligence of Commiseration,

tion, Amplification, Epilog, and also of Demonstration. Commiseration must be made of sweete, pitiful and humble language, like to a Comedie, and must be briefe, for it is inough if a man doe but somewhat moue the audience to pite: as to say thus with humble modestie: Would to God, right worshipfull, that I had wept to you, and thus to haue prouoked you to weep: for with great paine can I scarce utter one word of mine intent, through the abundance of teares which my heart poureth forth from mine eyes, &c.

Amplification is made, when to moue the audience to honest minde, and sometimes to indignation, or sometimes to pite, there is spoken in augmenting the termes of the conclusion, some matter still more and more to increase those termes and phrases: as to say thus, Right honorable, I aduertise you that the cause appertaineth to God, & to men of great authority. Also, if you wil not accept this charge, you refuse a great godhesse honor, which God both minister unto you.

The Epilog by nature should be briefe, and is made alwayes at the ende of the

discourse, when briefly & in summe, the reasons & arguments in diuers places dispersed, are reduced together to be the better fixed & imprinted in the memorie of the Audience, as to say, Right honourable, and worshipful, what will you that I say unto you? I haue first tolde you such a thing, and such a thing, &c. and haue proved it by such reasons, &c.

The best fashion demonstratiue is made, as if a man should say thus: For the excellent beauties of women which are of such Angellike shape, hauing the look of such ardent liuelihood, and the speech so gracious, doe passingly enamour the mindes of men.

Furthermore, it is to be noted, that diuers Epistles may begin with a perfect sentence, authoritie, or common pro-
uerbe: provided that it be altogether agreeable to the purpose that we intende to perswade, or dissuade, as for example.

Demetrius the Tyrant, writeth to the Burgeses of Naples.

A confir-
mation.

Wholoener denieth his Soueraigne that which iustly to him is due, is altogether vnexcusable: For the sou-
raigne

raigne Lord may and ought for the affaires of him and his countrie, Demaund aide of his subiects, for to conserue them in peace, seeing that for them he daily hazardeth himselfe in a thousande perils of death. Nowe so it is that I haue Demanded of you an hundred thousande ducats, and x. thousand men, for to make warre vpon the king of Chipre: which Demaund you would not, or else haue disdained to vnderstande, much lesse to accomplishe: 1. Saying then the other that you made vnto me, I thought you would haue kept promise and fealtie. 2. And considering also that you are not ignorant of the great necessitie that I haue both of men and money, for the which I haue often summoned and required you; Therefore, seeing your disloyaltie and rebellion, I account you as enemies, and haue determined to extend vpon you mine indignation and cruelty, euen to the abandoning and ransacking of you and your Citie by fire and sword, and generall pillage of all your goods, without any fauour or pardon, the which thing you might haue auoyded by loue, loyaltie, and obedience.

An other confirmation which is in the forme of the Minor.

Two other reasons confirming & augmenting that which goeth before Conclusion.

*An answer to the same in like
maner and forme.*

The Mi-
nor.

A Pro-
uerbe.

The con-
clusion.

A three-
fold con-
sideration
to bee had
in all Let-
ters.

THE Law of impossibilitie is so great,
most high and redoubted soveraigne,
that thereby euery man ought to be, and
is totally excused and free of al summon-
ing and request: for there as is not
where withall, neither dominion nor pay-
ment taketh place: according to the com-
mon p[ro]uerbe; Where nothing is to be
had, the king loseth his right. And as
long as we had where withall, our good
will, and loyal courage hath alwayes ob-
eyed you, plainly manifesting unto you
our fealtie and obedience, even to the ve-
rie consummation of our gods, strength-
ter of the strong men, and yea of our
Citie: in such sort that now we haue
nothing remaining unto vs; but onely
the good will: beseeching you most humbly
to mitigate, and allwaie your anger
and furie, considering the great pittie and
povertie of vs.

Note that in all Letters, or in most
part of them, three things ought to be ob-
serued: To wit, that the demand be iust;
that it be possible, and to shewe the pos-
sibi-

libilitie, assigning the rewarde of the be-
nefitte, and if these things be not expressly
set downe, then are they vnderstanded.
For if a poore man write vnto a rich to
lende him money, it is not needfull to
declare his demaund to be iust, nor to de-
clare his possibilitie: but it sufficeth to
praise the rich man of his vertue and libe-
ralitie, whereby hee helpeth the poore
which are succourlesse.

Also he that demaundeth to blinde him
selfe, needeth not to speake of the rewarde
of the pleasure, nor likewise when the fa-
ther writeth to his sonne, or the master to
his seruant, nor when a man writeth to
his friend.

And here are to be noted foure things Foure
things to
bee noted.
which let and hinder the demaund from
being graunted.

The first is to demaunde a thing too
great, and more than a man ought,
wherefore saith Cato, *Quod iustum est pete*
ne, Aske that is right and no more.

The second is the time, as to demaund
yet in Summer, or that one should pay
an obligation, or rent, before the time be
expired.

The third is the place: as if my debter
should

should owe me x. pound, to bee paid in the Royal Exchange, and I shoulde demand it in Westminster Hall.

The fourth is the cause: as to demand that which hath bene promised, notwithstanding any thing doone or saide within the time certaine to the contrarie, and that the same bee not on the other part performed. As for example: O Lord Christ, I ought to haue and possesse heauen, I am a Christian, I traue it of thee: truly (he will say) I haue giuen thee heauen, if it be so that thou accomplish the will of my father which is in heauen.

Moreover, if it happen that in Letters it be needful to make parts and diuisions, let it be doone with breuities: and likewise if there be a Narration, as of newes from the Court, or of warres, it must bee dispatched very briefly and plainly, in ysing common termes, without long clauses or parentheses.

Thus hauing nowe declared and set forth at large most part of the necessarie precepts, which belong to the well composing and inditing of Epistles and Letters, (I say necessarie, for if a man should make and compose an Epistle very well either

either in English, or in any other language; it were needful to haue the perfect vnderstanding of all the Rules both of Grammar and Rhetoricke:) presently shal be described the style and forme of certaine other Letters. And first when one man writeth for an other, commending him, to the end he might obtaine some dignity or preferment, and such a letter must containe foure parts,

The first way, to get beneuolence, is in decent praising of him vnto whom we write, for his liberalitie, his bountifullnes, his iustice, his vertue, &c.

The seconde way to purchase beneuolence vnto him for whom wee write, is to say, that he is modest; gentle to euery one, and a man not void of knowledge.

The third way, to make the demaund honestly and modestly, which must bee deuoid of the foure lets and impediments, whereof we lastly made mention: and in so doing, that it be iust, reasonable and feile, and for the which he vnto whom we doe write, may haue either honour or profite by graunting it.

The fourth to promise him all seruice,
and

and continuall obedience, saying, that
whatsoever is demanded for and in the
fauour of such a man, is esteemed as
though it were for our selfe: as in this
example.

*A letter written to the king, in fauour of one
presending the order of knight hood.*

I beseech you not (most Christian
king) to write familiarly to your sa-
cred Maestie, so might I be noted of
presumption and foolish hardinesse, but
considering that great benignitie and
humanitie, whereby you giue fauour and
supplication not onely vnto them that
haue wel deserved it, but even also vnto
strangers; For this cause therefore I
haue taken audacitie to write vnto you,
vnder hope to obtaine that which I ear-
nestlie and most humbly require. It is
in the behalfe of such a one, a man both
wise and valiant, whereof I attest vnto
you by the knowlege that I haue of long
time had of him, that his name, armes,
and high prowesse are approved of all
people, in such sort that (none dispayned)
he ought to haue the praise and price as
honey any other. It is wel knowne to

this Doughtie) what enterprizes, exploits, and subtilties in the scates of warres, he vsed at the expedition against the Turkes and Infidels, specially at the voyage of, &c. where he caried away the honour, by report of men of good reputation and credite that were there present, as namely of such a one, and such a one. He is now determined and euen ready to depart homewards: But for the great affection that he hath to serue your maiestie (as he protesteth vnto me) he would very gladly by your Highnesse bee made Knight, and hath requested me to write for him to that end. And because I consider his demaund to be both iust and honest, and that it is great reason and very conuenient, that he should be preferred in honour, as one that hath rightly deserved no lesse, not only with great paine and trauell of his bodie, but also with like hazarde of his life, lims and goods, and that this shalbe an occasion giuing to other good, valiant, and hardie champions, to serue you alwaies better and better, waiting for such like or better reward. Wherefore doe I humbly beseech you to haue him in remembrance, promising

King your maiestie, that aswel I, as he
and his, will render you immortall
thanks, beseeching God to maintaine &
preserve you in your triumphant & quiet
reigne.

Not, that wee are not accustomed to
speake nor write by *Thou*, nor *Ther*, as
diuers other nations (whom we call stran-
gers and barbarous people) doe, except
it be in some respects: whereby is easily
perceiued the love, the gentle nature, hu-
manitie, courtesie, reuerence, and honor,
that wee haue and beare one to another:
yea, even in writing and speaking vnto
our aduersaries and strangers. Notwith-
standing, I will not take in hande to re-
straine any man by rule or otherwise, to
vse either, *Thou*, or *Ther*, seeing that ma-
ny good Oratours haue hitherto vied
those termes, in such sort, as hath best li-
ked them: obseruing (as I may rightly
coniecture) the perfection of the Latine
tongue. And likewise the Emperours,
the King, the Iudge, and such other per-
sonages, although their person be singu-
lar, yet they vse these termes, *Will* say,
Will wil, &c. And the cause is, for that
they neither say, nor doe any thing with-
out

out counsel. Because therefore our Elders and betters haue so vsed them, and that they haue beene so obserued time out of minde, and together also for other reason, I leaue them to the iudgement of such as haue desire further to search and finde out the cause of things: for I intend to be brieue.

Howe to write in a mans behalfe,

in a Civil cause.

WRiting in a Civil cause, we must diuide our letter into foure parts: First to get the beneuolence of him vnto whom wee write, by praying of his iustice, or other vertue, agreeable to the matter that wee shoulde obtaine at his handes: saying, that the good hope that we haue to obtaine the thing that we demand of him, doth moue vs to write vnto him. Secondly, to purchase good will vnto him for whom we write. Thirdly, to get beneuolence through the iust cause of the thing whereof wee intreate: alledging it to be rightfull, plaine, and euident, and that thereof may ensue great honour and commendation. Fourthly, to open the demand, requesting that hee
for

for whom wee write may bee had in remembrance, in promising our seruice, &c.

The Example.

There is in you so great equitie of iudice, (right excellent and soueraigne Judge) that the same is manifestly known not onely vnto me, but also to the whole countrie: in such sort, that euerie one may safely without any aduocate commit his iust cause into your handes, betwixt whome soeuer the man be, all feare, fauour, or disdain set apart, &c. For this cause, and for the mutual loue betwixt vs: a stedfast hope doth encourage me to write vnto you, in the behalfe of one of my friends, vniustly oppressed by his aduersarie, trusting that you wil confirme vnto him his right. For I aduertise you (my Lord,) that he, for whom I write vnto you, is my auncient and speciall friende, and well accepted of all men through his wisdom and gentleness: yea, and by his vertues getteth the loue and good wil of euery one. And because he hath befoze you, my Lord, certaine processe of diuers wrongs and vexations done vnto him by his aduersarie,

(as

(as he hath informed me,) therefore hath he requested me to write unto you in his behalfe, hoping that you wil be unto him a iust and fauourable Judge. For this cause, and so; that he is my verie singular friend, & also for that I would shew him any seruice or pleasure that I were able, I most earnestly and heartily beseech you, to haue him in remembrance, for this and other his affaires, and pro-
 ceesse depending before you. And in so do-
 ing, my Lord, he hath promised me to be your perpetual servant and daily dis-
 tour, praying to God for you and al your friends, and so wil al they doe that loue him, whereby you shalbe prayed for, and praised amongst many good and worthy men, of whom he hath alwayes the fami-
 liaritie and good acquaintance.

*Howe to write in ones behalfe, touching an
 offence or criminal cause.*

IN a criminal cause of iust excuse, the Letter must bee diuided into foure parts. First to get beneuolence, by ex-
 pressing the vncorruption and equitie of the Iudge, to whom wee write: And as for the offender, to write, that he hath al-

D

waies

waies lothed and abhorred such a crime, whereof he is accused or noted: and that in case he be culpable, yet the same was by means of some strange accident. Secondly, we must say; that although we never thought to have written of any such matters, yet we were moved therunto, considering the commoditie and profit either publique or private, or the pitiful miserie of him for whom we write, who in all other matters was of good conversation, in whose person was neuer found any other notorious fault, alledging his verities and diligence. Consequently, saying, that the man is to be regarded, and not the fault. Thirdly, to commit to memorie the praises of the accused, recounting his vertuous acts and good graces.

Fourthly, to promise that hee wil no more doe any such thing, but that from thenceforth hee wil exercise al vertuous actes, offering al seruice, &c.

The Example.

I knowe for certaintie (most vncorruptible Judge) that you haue alwayes hated, abhorred, & had in abomination

all

allsoz of malefactors and euil persons,
 correcting them and ministring vpriht
 iustice, as much as in you is possible, es-
 pecially such as through impietie are wil-
 ful murtherers of their parentes, kins-
 folkes or neighbours. And for my part
 (most woꝛthie and rightfule Iudge,) I
 doe not onely require to flie their compa-
 nie, but also detest their crueltie, in such
 sort (as being contrarie to al humanitie
 and to the publike weale) that I desire
 their banishment, imprisonment, or
 punishment with sharpe iustice. And al-
 though I haue bene instantly desired to
 write vnto you, in the behalfe of such a
 one who (as it is saide) hath committed
 such a fact, and is deteined in your pri-
 sons in danger of his life, as I am aduer-
 tised: although also I thought the re-
 quest reasonable, yet woulde I not in
 any wise haue written vnto you (right
 honourable Iudge,) for so slanderous
 a matter, had I not bin prouoked there-
 unto, by the consideration of the vertues
 which I know to be in him, in such num-
 ber that it were too long to recite them. I
 assure you (my Lord Iudge) if this euil ex-
 cepted (if an euill it may be called, being

done in a mans owne defence, as I am informed) he hath alwaies shewed himselfe an honest man, were it for the defence of the towne, or to maintaine iustice, wherein he hath not spared his bodie, goods, counsel, nor friends, &c.

Wherefore it pleaseth it you therefore, to deliver him: whereof I humbly beseech you, to the end that he may yet againe hazard himselfe, his bodie, and his goods in eche iust quarrel.

Howe to request the counsel of an Advocate.

TO demaunde fauour in any thing that is called a benefite of the minde, as doctrine, counsel, &c. First of all we must diuide the letter into foure partes. The first containeth, that he, of whom we demaunde, hath power to giue that which wee would request of him: for by that meanes he shal not excuse himselfe by impossibilitie.

Secondly, to shewe the demaunde to be iust and honest, to the end that he excuse not himselfe, saying, that he would doe it gladly, if the demaund were iust.

Thirdly, to make the demaund, declaring the same to be facil and easie.

Fourth.

Fourthly, to promise Golde, Siluer, or other thing, and perpetual service, &c.

And vpon this point it is to bee noted, that in this kinde of style and sundrie other sorts of supplications and demands, wee must vse humble language, as much as may be: For humble speech is a great perswasion to obtaine that, which we require and demaund.

The Example.

The incredible eloquence that is in you (right worshipful Advocate) shineth in such sort, that there are no Orators in indictal actes to be compared vnto you: which thing giueth me stedfast hope, that if it would please you to take charge of my cause and to conduct it, I should come to such end as my heart desireth. The quarell that I haue is iust, and begun against such a one, mine aduersarie, who through deceit and cavillation, hath induced me to make a bargain with him verie troublesome and hurtful for me, wherof I haue bene dismissed by the king in Chancerie, as you may perceiue by the specialties which are in my bagge. Therefore haue I this

recourse vnto you, trusting of your good counsel, and that you will speake boldly for me befoze the Iudges, to sustain my good right, whereof I presently write vnto you, hoping that you will willingly employ your selfe thereunto, after that you haue vnderstanded the matter at large, wherein I haue iust cause, although the aduerse partie say the contrarie. And in so doing, as my speciall trust is, (and as I humbly beseech you) I wil recompence you with honest and reasonable reward, the which I wil pay you largely, liberally, and incontinently at your pleasure. And so shall you haue also mine aide in your affaires, and businesse, and command me, as your humble seruant, to accomplish the full content of a good heart, to the pleasure of our Lozde, &c.

How to answere in such a like matter.

IN the answere of a matter called A benefite of the minde, that is to say, doctrine or counsel, the diuision must be made into three parts. First, to get beneuolence: declaring that for the loue that we beare him, we doe gently agree vnto his demaund,

Se-

of Idlenesse.

55

Secondly, wee must make offer of that which is demaunded, and required, and of other great matters, in purchasing good wil on the other side. Thirdly, wee repeate the offer, by inlarging and amplifying of seruices, and that wee desire nothing more then to doe him seruice, and that we will therein doe so wel, that he shal haue occasion to holde himselfe contented.

The Example.

I Haue receiued þ letters which it pleased you to write vnto me (my singular and perfect friende:) by the which I perceiue the desire, affection, & confidence that you haue in me, concerning the guiding of your cause and the matter of the allowing of the kings letters obtained for you against such a one, &c. I aduertise you, that not onely for the good and iust action þ you haue in this matter, (whereunto euery vertuous man ought to shew fauour:) but also for the singular loue from þ time of our youth mutually continued, (my deere friend) I accord vnto you, not onely for that which you require me, but also for al other fauour and seruice, even

as one friend ought to doe to another. In
 such sort that you shal not perceiue in me
 any signe of appearance to refuse that la-
 bour. For I will wholly and altogether
 indeuour my selfe for you in this affaire,
 euen as for mine owne: yea, you shall
 vnderstand (God to friende) that I will
 doe more and better therein, then I am
 able presently to speake or write: certi-
 fying you (my singular friend,) that I
 am readie to fulfil your desire and com-
 mandement, wherein soeuer it shal please
 you to assigne me: and that nothing shall
 more reioice me, then to perceiue by you,
 to haue done any thing that both please
 and content you, &c.

*Howe to thanke an Advocate for a
 cause by him conducted.*

TO render thanks for a benefite of the
 minde, it behooueth to diuide the let-
 ter into foure parts. First to get beneuo-
 lence, shewing that we knowe not howe
 to render him condigne thanks, by reason
 of our insufficiencie. Secondly, the bene-
 fite touching the matter must be acknow-
 ledged: for wee must say, that it is verie
 commodious and profitable for vs, Third-
 ly,

ly, we must render thanks after the best maner that may be, declaring all due recompence, and offering our selues, &c.

The Example.

I know not (right wise and learned Advocate) by reason of the smalnesse of my vnderstanding, in what forme I might expresse or write my minde, to render you condigne thanks and worthy praise for the benefite that I haue receiued of you: in that you haue not onely, with a good wil, taken the charge to conduct & followe my proceſſe whereof I wrote vnto you, but bytesty haue made expedition therein, to my profite, with such apparent diligence, that you are greatly to be commended, and vnto you belong immortal thanks and praises,ouer and besides my recompence & rewards. What greater ioy could come vnto me, then to be out of the care and trouble which I was in for this proceſſe, considering the torment and wrong that mine aduersary offered, and would haue done vnto me: whereof your careful diligence hath delivered me, made me ioyful & quiet? This considered, I knowe not howe I may
w^or

worthily rewarde you, which notwithstanding I desire to the uttermost of my power. Now, seeing that I esteeme the goodnesse which I haue receiued of you to be perpetual and permanent, reason would that I shoulde render you perpetual thanks, which is impossible for me: therefore in as much as I cannot doe it, I offer you my bodie and goods, my selfe and mine, to remaine to you in continual seruice, &c.

How to request a temporal benefite.

AS concerning the maner howe to demand temporal things, as a booke, a horse, or such like, the Letter must be diuided into foure parts.

First, we must get the good wil of him to whom we write, by praising his liberalitie, and principally of the power & authoritie that he hath to graunt the thing that he is demanded.

Secondly, wee must declare our demand and request to bee honest and necessarie, and without the which wee cannot atchieue to our determinate ende and purpose. Thirdly, that the request is easie to be graunted, considering his abilitie, & that

that in a more difficil thing, his liberalitie is ordinarily expressed. Fourthly, to promise recompence, as thanks, service, &c.

The Example.

I Have knowen of long time (most renowned Doctor) your zeale towarde the poore louers of learning & knowlege, which you manifest by imparting to them not onely your doctrine most effectually, and with liberal minde, but also doe not spare to distribute euen to y^e vnknown your temporal faculties, where in you shew your wisdom, & worthinesse, getting therby praise in the world, diuine grace, and innumerable merites. You knowe (right skilful Doctor) that I haue a long time sayled in the deepe Sea of Theological facultie, ordinarily hearing your sacred Lectures, but the want of booke doth much hinder me frō profiting in that sacred science, & I haue no assured recourse to your liberalitie, without the which I should be constrained to frustrate my indeuour, & to abandon my studie. The matter is not greatly difficil vnto you, to aid me in this great affaire & bygent necessitie, no more then to wil,
and

and may : for you haue in like manner kept diuerse other from falling downe, and haue erected them to high dignitie. For this cause I beseech you to lend mee your booke of sentences, that I may escape the perils of diuers vncertainties, & darke ignorances : and in so doing, I will not be to my selfe ingrate towards you, in ministring such thanks, as for me is possible.

*Howe to answer granting a
temporal benefite.*

HE that wil aptly answer Letters, requiring a temporal thing, must diuide it onely into three parts. First, (for the getting of good wil) to declare vnto him to whom he writeth, that he is affected to pleasure him, and to doe him seruice.

Secondly, it shalbe good somewhat to praise the gift or graunt, but without boasting or vaine glorie, declaring that it is not onely done, for that the graunt is profitable : but also, for that hee perceiueth such a graunt to be acceptable and pleasant vnto him, to whom hee writeth, and that therefore he desired to do it for him. Thirdly, (in offering the gift or grant) to declare

declare himselfe to be readie, to doe any thing that hee knoweth might pleasure him.

The Example.

THe Letters that I haue lately receiued from you (my singular and perfected friend) haue given me great comfort and inward recreation : for amongst the cares and weightie businesse wherewith you knowe that I am ordinarily occupied, I take pleasure and consolation to heare of your newes, & chiefly that you should be studious, to the end you might attaine to the perfection of a skilful and learned man, which thing I coniecture will come to passe : for I see fewe that in studying are moze diligent then you, wherein you imploy your selfe by continual vigilation, not losing one Lecture or disputation.

You write vnto me, that I shoulde sende you my booke of Sentences : & seeing the earnest affection that you haue to profite in learning, as you haue written vnto me, I doe easily and with a good wil condescend vnto you, and (fauouring your request) I sende you by this bearer the said booke, to the ende that hauing

having received it, you may studie at your pleasure and for your profite: which shalbe greatly to my contentation, especially if God so graunt, that I may once see you a worthy doctor in that facultie. And I instantly desire you, that if in any other matter you haue neede of any thing that I may helpe you withall, that you would not spare me, but commaund it, and by Gods grace I wil accomplishe it with a good wil, &c.

Howe to giue thanks for a Temporall gift receiued.

TO render thanks for the gift of a thing receiued, the Letters must be diuided into three parts. First, to get beneuolence, by reason of the thing given. Secondly, to get beneuolence by reason of our selfe: saying, that we haue neither wit, abilitie, goods, nor any other thing sufficient, to answere vnto the gift and good wil, &c.

Thirdly, to render thanks in the best sort that we can: offering all things at his commaundement, &c.

The Example.

Cons

Considering with my selfe your great
 liberalitie (right reuerend Doctoꝝ)
 and weying the magnificence of the gift
 which it hath pleased you to impart vnto
 me, I knowe not (as one altogether aba-
 shed) what thing I either might, or ought
 to doe: For if I shoulde not render you
 great thankses for the good turne that you
 haue done me, I were worthe to be no-
 ted of so much ingratitude: or if I should
 take vpon me to thank you, al my wordes
 would not be able to suffice that which
 my heart willethe and desireth: wherupon
 I should by good right be reprehended of
 ignorance. This notwithstanding (wor-
 thie Doctoꝝ) though I cannot set forth
 in effect, that which with a good heart I
 would, (for the which I holde my selfe
 bound vnto you,) let it suffice for this
 present that I confesse neither to possesse
 nor haue any thing, which is thanke-
 worthe, saue onely the good wil, which
 with his smal power doeth most humbly
 thanke you. Doing you to vnderstand, y
 as long as I shal liue, I will remember
 your benolence & liberalitie, wherein I
 wil employ my humble petitions to pray
 vnto God for your good prosperitie and
 health:

health: for I knowe no other thing wherein I might better profite you. But if God so provide for me hereafter, that I may, you shall finde me ready to employ my selfe for you, even as I knowe & confesse that you have used your liberalitie towards me, &c.

Here are to be noted like considerations of thanksgiving, which may take place as well in the iudicial gender, as in the deliberative: for thanks giving is a kinde of recompence: that is to wit, wee must consider the benefite and thing given, him that giueth it, the time, the qualitie, the value that is demaunded, and the estate of him that demaundeth. Concerning the gift or benefite, there is to be considered, whether it be great or small, pleasant or painful, private or common, easie or difficult, much or little, good or bad. As touching him that giueth, there is to be considered his liberalitie, and custome of giuing. Also for y^e time, whether we haue extreme necessitie, and that none other of our friendes either did it not, or knewe it not, could not, or would not doe it. And y^e without hope of succour, as a chance vnllooked for, he did vs that benefite.

And

And as for the qualitie, whether he do it
for our profit or his own, whether by for-
tune or of set purpose, whether with a free
heart, or partly by constraint, or other-
wise. As concerning the value, it is by
comperison, as to consider, what it is that
is demanded, how much thereof is gran-
ted, whether part, or all; and so to make
comperison together of the demaunde &
the gift. And as touching the estate, it is
to be considered what manner of persons
they be which demaund, for what cause,
&c. Moreover, it is to be considered and
noted, that he which demaundeth reco-
pense for service done, or such like, hath
three common places. The first is by am-
plification of the benefits & goodturnes
that he hath done, of the paines and losses
that he hath had in doing him good and
serving him, and then adulterating and
counting nought woorth any reward that
he hath had, as to say thus: I haue serued
you at mine owne proper costes, I haue
consumed my youth: I haue destroyed
my selfe for you, and yet haue I bene
nothing recompensed. The second by
comperison, as thus: You haue hereto-
fore done me some pleasure, but that doth
nothing

nothing appoche, no: is not worthe to be compared to the benefite and seruice that I haue done you. The third is by demonstration, as to say thus: Do you well vnderstand that from henceforth there is no man that wil do you seruice, no: keep promise with you, except you satisfie me, and therefore if you do not, I will declare it vnto euery one. Now, he that wil denie such benefites done, or at least not recompence them, may ayde himselfe by the three reasons aforesaide, in confusing them: first by amplification, saying thus: A man ought not to giue vnto wicked persons any good or excellent recompense: so: the paines of a villayne are to bee made no account vpon. By comparison, saying: If any by their vertues haue had any benefite, the other vicious may not looke to haue like recompense. By demonstration, in declaring that men are more couetous of money then of vertue; and that for a mans money hee may alwayes haue seruants more in number then vertuous. Moreover, recompense or remuneration is made in three sortes, by will, by worde, and by deede. By will, when the facultie, the
time,

time, and opportunitie are not: and yet
there remaineth in the man a perpetuall
remembrance of the good deed which he hath
received, and would gladly render plea-
sure for pleasure, or better. By worde,
when in giving thanks for the good
turne which hath beene done vnto vs, we
binde our selues to doe all service to our
benefactor. By deepe, when beside the
thanks of wordes, wee recompense the
benefactor with goods, with giftes, with
service, with mutual loue: or at least, by
offering to satisfie.

Thus much haue I thought necessarie
to be expressed in this place; and now it
is time to enter into the stile of Miltiue
Letters, vnder the demonstratiue gen-
der.

*Howe to write vnder the demonstra-
tiue gender, in the praise
of some one.*

TO write in the praie or commendati-
on of any man, in such a respect the
Letter must be seuered and diuided into
three partes. First, to declare the insuffici-
encie of our wittes, as not able to describe
the vertues, merites, and praises, which
belong

belong vnto him, for whom we write, which we must say doth surmount all eloquent Rhetoricks, or other manner of writing: afterwarde must be expressed some excuse or cause that moued vs to write. Secondly, wee must begin to declare one of the vertues of him whom we would praise, and consequently with other generall causes, saying that of such vertues and graces, he hath such number, that we were scarceable to recite them in manie dayes. Thirdly, that those things which we haue written, are but smal matters in comparison of those that we might write, and that it is no flatterie nor adulation which we write, &c.

The example.

Although (right honorable Lords) I haue taken vpon me a thing very unfit for my rude and small understanding, that is, to expresse by my Letters vnto you (noble Lords,) the praises and noble vertues of N. which are such, and in so great number, that I knowe not at which of them to begin: for the least (which is not little) surmounteth al manner of writing, and that such a personage cannot

cannot be counted too much worth, nor
 be too much extolled and magnified. This
 notwithstanding according to my simple
 & rude manner of writing, I haue ventu-
 red to write vnto you of his most worthy
 praise. In the first place, I promise and
 assure you, that amongst the noble, ex-
 pert, valiant and hardie men, he hath al-
 wayes bene the chiefe. For if there bee
 question of worthines as well of body as
 of weapon, if there be questiō of strength,
 and therewithall of warrefaring pro-
 wesse, be it on foote or on horsebacke, al-
 lone or in companie, at an assault or in a
 garrison, or if I should speake of doctrine
 both morall and politike, yea or diuine,
 in all these and such other things, he (as
 it were a verie mirror and spectacle) a-
 mongst birdes is an Eagle, amongst fi-
 shes a Dolphin, and amongst men a ve-
 ry Hercules. For counsel of the citie and
 politike affaires, there is not the like:
 who is (and wil be) to your citie no smal
 aduancement, whereby you shal get great
 renowne, and strangers the light of most
 euident example. And because that my
 too rude vnderstanding knoweth not the
 maner how to write the tenth part of his

bertues, and that my letter should be so long and tedious, it may please you to be content, at this present, with this small writing; so, I doe determine to write vnto you another time, more largely, and whatsoever I write, it shall be nothing but mere truth, deuoride of all feigning and flatterie. And I aduertise you (my Lordes,) that so much the more as you shall knowe him: so much the more will you commend, praise, honour and esteeme it a great benefite, to haue had the knowledge, acquaintance, seruice, aide, support, familiaritie, friendship, confederation, alliance, recourse & companie of such a personage, &c.

*Howe to write vnder the demonstratiue
gender, blaming or dispraising
another.*

TO write in the dispraise of a man, wee must deuide our Letter into three partes. First, to get good will vnto our selues, declaring that in deede wee do not loue, neither that it is our common vse to write euill of any man, but that nowe we are vehemently vrged and constrained therevnto, &c. Secondly, wee must
dispraise

dispraise the partie in honest and couert
 termes, & so placed, that it be not plainly
 perceiued that we speake for enuie, an-
 ger, or such like: but onely that in verie
 deede, the great pride which is in him
 doth cause vs to saye it, to the ende to a-
 bate his presumption, and to reform him.
 Thirdly, wee shall excuse our selues to-
 wardes him ypto whome wee write, that
 if wee haue written any thing vnto him,
 which might displease him, wee suppose
 him to bee wise ynough to knowe the
 truth, offering, &c.

*The example, wherein a certaine man
 writeth to Cicero, touching the
 conspiracie of Catiline.*

It is not my custome, (learned Cicero,
 most renowned, and worthe of ho-
 nour,) by detracting and speaking euill,
 or blaming of another (as many do,) to
 go about to get vnto my selfe praise and
 renowne, especially, when the vices of
 the other do touch me nothing at all: in-
 semuch that although I my selfe be slan-
 dered and greatly iniured by mine eni-
 mies, I sufer it patiētly, & hold my peace.
 But yet considering with my selfe the

great treasons and conspiracies of Catiline, who (notwithstanding neuer did me any displeasure,) seeing that he was determined as a traytour, to keepe the whole citie and countrie in subiection, by the ayde & support of strangers, I coulde not absteine my selfe from declaring it vnto you, to the ende that the whole being knowne, ye might giue order, & conuenient remedie therunto. I aduertise you (worthie Syr, and deare friend) that ouer and aboue the other innumerable vices, petie treacheries, sleights and subtilties that are in him, he communicateth day and night with the cursed, peruerse, and wicked ribalds, ruffians, and rascal roges of the towne, he prouoketh & corrupteth them with money, & other damnable meanes, to conspire with him the destruction of the good and noble bargesses and citizens: with full determinate purpose to make a generall commotion, to sleie the wise and learned gouernours, to fire their houses, to ransacke and spoyle their goods, and to doe all the execrable wickednesse that is possible. And this is now manifestly and notoriously knowne throughout the whole citie. For be nowe

declareth himselfe to be such a one euen
in open audience, threating them that
are in cheefest authoritie, in such sort
that they are constrained to see, fearing a
greater inconuenience: therfore it is ne-
cessarie (my singular friend) to giue politi-
tique order for the same, and that speedi-
ly, to the ende that a greater euil doe not
ensue. I haue not writ this vnto you for
any hatred or enuie that I haue against
him, for so shoulde I doe wrong to com-
plaine of him, but that which I doe is in
fauour of the publique weale, & to moue
you (as a good and diligent Judge,) to re-
dresse it by seuerer iustice so farre forth
as is needefull, to the ende that we may
remaine in ciuill peace and tranquillitie:
requiring and beseeching you to addresse
vnto me your noble desires, that I may
accomplish them according to my possi-
bilitie.

*Howe to write by manner of complaint or
lamentation, for an iniurie received.*

[N such a case we must first get the good
will of him vnto whom we write, by re-
ducing to his memorie the cause where-
fore wee are moued and prouoked to let
him vnderstande of our estate. Secondly,

we must make honest demonstration and recitall of the wrong that our aduersarie hath done vnto vs, by reproofing him of ingratitude, or some other villanous vice. Thirdly, wee must require counsel, comfort, ayde, or demaunde his aduice to whome we write, offering in like manner, &c.

*The Example, wherein Appian writeth
to Caesar, of iniurie done him
by Cicero.*

The seruient desire and singular loue which you haue alwayes shewed vnto mee (moste mightie Caesar) doeth constrain me to write vnto you my complaint, of an iniurie which hath been don vnto mee, to the ende to obtaine of you some comfort: for I suppose that the iniurie doeth touch you as well as mee, considering the amitie and friendship betwene vs, which through firme and stedfast acquaintance ought to be common, as well in prosperitie as in aduersitie. And because that within this moneth I haue sustained verie vncourteous and vn honest iniuries, I could not abstaine from writing vnto you, to the end
that

that you might be a releuer & comforter
of this gracious trouble. For knowe
(right renowned Cesar) the paines, tra-
uels, diligence, & the great perils & dan-
gers, wherein I have bene for this wick-
ed person, of whome I write vnto you,
not only for to doe him honour, but also
profite. And when I was Judge, you
know at what magnificence he was re-
ceiued of the Counsel: yet notwithstanding
he hath forgotten al the good deeds & service that
I haue done him. For notwithstanding
that I my selfe requested him, & also cau-
sed him to be requested by men of good re-
putation, to defend my cause, & to plead
it before the Senat, yet he refused me, al-
though he employed himselfe to the life
for everyone: yea, euen for strangers, &
them that he neuer knew, nor that euer
did him any pleasure or service. Yea, &
that which is worse, (to doe me greater
displeasure) he hath counselled my aduer-
sarie, & found cautels to plead against me
in such sort, that I am depriued of my
right. Behold y goodly rewards & recom-
pences wherewith this wicked ungrate-
full person hath payde me home, for ha-
uing done him so much pleasure & service.

Vnto

Write this (mightie and puissant Caesar,) I have yet my remedie to appeale, and to remove this of the bruiſt ſentence which hath bene given againſt me. Wherefore do I humbly beſeech you that it ſhould please you to admoniſh him, that if (remaining and perſeuering in his ingratitude) he wil not help me, yet at the leaſt that he doe not hurt me, which thing I truſt that in ſine he will doe, if it would please you to admoniſh or commaunde him. And you ſhall charge me with your affaires as I charge you with mine, &c.

How to write when one friend comforteth another in an iniurie received.

When we write to ſuch effect, we muſt diuide our letters into three partes. Firſt, ſaying that we are grieuouſly forrie for that iniurie. Secondly, we muſt ſhew him that for ſuch an iniurie he ought not to blame himſelfe, adding the cauſe. Thirdly, to comfort him, promiſing good ſuccour, &c.

The Example wherein Caesar comforteth Appian touching the content of the letters here before written.

I haue

I haue receiued thy Letters (right renowned Knight Appius) which haue so much grieved my hart that I cannot expresse the same: yea, I shoulde haue sustained the iniurie which was done vnto thee more patiently, if Tullie had done it vnto me: and verily I knowe how vnholly he behaued himselfe in thy cause, before the Senate, who through corruptions, against God and Justice, caused thee to loose thy matter: which thing seemed vnto me verie strange at the first sight, to thinke howe he durst do it, considering the great good deedes that thou hast done vnto him. For by that meanes in the iudgement of all good men, he is greatly bounde vnto thee, and therefore they would scarce beleue that he would offend thee. But when I perceiued thorough thy Letters his great mischief, I made it manifest vnto most of them, who are verie ill content with him, and are as much displeased, and as sozie even as I my selfe. But, Appius, when I consider the malice and iniquitie of Tullie, & that therefore in the end he shal susteine more dishonour and damage then the hurt which he hath don vnto thee both amount vnto,

unto, I then reioyce & comfort my selfe.
 For his ingratitude known, euery one
 will mocke and deride him, and will be-
 waile thy damage, and by that meanes
 thy honour shall increase: and in the end
 thy selfe shall haue victorie and glorious
 triumph to reduce him to thy seruice,
 shewing him his fault. And I promise
 thee, that I will not cease, until such time
 that I haue reduced thee victorious, and
 ioyfull: and therefore I praye thee spare
 me not in any thing that I may please
 thee.

*How to write a Letter of complaint for
 a misfortune, demanding coun-
 sell or consolation.*

Such an Epistle or Letter must be deu-
 ded into three partes. First, to get be-
 neuolence, declaring that the good loue
 which we haue together, doth moue vs to
 write our mischaunce, thereby to haue
 consolation and comfort. Secondly, wee
 must declare the case. Thirdly, to de-
 maund counsel, ayde, &c. saying, that in
 him consisteth our onely hope, and desi-
 ring that we be not defrauded of our in-
 tent, offering our selues, &c.

The

The Example, wherein a father lamenting the death of his sonne, writeth to a friend of his.

I Woulde (my singular & deere friend) had it bene the good pleasure of our Lorde, that within these thre daies you had bene here with other my friends, to see the griefes, lamentations, weepings, and intollerable afflictions that I had & yet haue for the death of my sonne: for if you had bene present, I knowe for a certaintie that you would not only haue had compassion, with mee and other my good friendes, but you woulde also haue much ayded and relieved me of my most full griefe. But because it is impossible, aswel for the time, & also for the distance of place betwixt vs, I haue thought good to write vnto you by these presents, the dolorous & grievous passions that since that day I doe intollerably sustaine, hoping that for the friendship which you haue had with mee since our youth, and which hath alwayes encreased together with our yeres, I might receiue from you some comfort. You know wel ynough, & are wel aduertised of y^e pouerties, afflictions, inconueniences, perils and daungers, where

whereunto they are subiect in this moztall woꝛlde, that beare charge in the common weale : and likewise, howe some in the midst of the multitude of their riches, do liue in tribulations, and are continually in sorrowful and miserable troubles and vexations. But as concerning me, (to make a berye heape of my ordinarie afflictions) I had one litle sonne, so swete, pleasant, and amiable, in whome I took all my comforte and recreation. For his only presence, or his only speech, did often resolute mee from my great fantasies, taking from me al melancholy, yea he was my onely pastime : but now I poure out teares of sadnesse so much the moze, for that I know death hath bene cruel vnto mee, who through his enuy hath taken away my sonne, he hath killed my onely hope, my consolation, my life, and him from whom came all my ioy : and therefore doe I now sustaine great griefe and melancholy, I knowe not where to seeke comfort, nor what I shoulde doe, or saye. And therefore haue I thought best to write vnto you, as to my singuler & perfect friend, to the ende that you might wayle with me, and that it might please
you

you to giue me comfort: doing as you
haue beene accustomed to doe: for you
haue many times released mee from
great calamities, through your good coun-
sel and reconciliation.

*Howe one friende should answer another,
comforting him for his losse.*

THe Letter must be divided into three
partes. First, declaring the griefe that
he hath, which hee esteemeth to bee euen
vnto himselfe, in augmenting it. Second-
ly, to giue comfort by three, foure, or
more reasons: concluding, that it is good
to take comfort. Thirdly, to giue a cer-
taine hope, offering to doe al things pos-
sible, and especially for his consolation.

*The Example wherein one friend comforteth
another, for the death of his sonne.*

I Bitterly bewayled (my most singular
and perfect friend,) and could not keepe
in my teares, when I read the Letters
which you sent me, making mention of
the death of your sonne. And I doe ad-
uertise you, that I was constrained so to
doe, for the good loue that of so long time
hath bene, and is betwixt vs two, the
which

which causeth me to feele the like dolor & grieve that you haue in losing the presence of a childe so wel taught, and of so good a wit and entrance of good maners: wherefore I maruell not, though in him lay all thy consolation. For I thinke that if our Lorde God should not sende you aide and succour in so great a tribulation, you would be consumed with weeping and wayling, and should die immediately after him. Notwithstanding, through the prouidence that is in you, you knowe that a man ought not to bere nor graue himselfe beyonde the limits of reason, by the which all desolation ought not to bee chased from the hearts of men: But if it were so that you were deuoide of reason, through the excessive dolour which you haue suffered to rule in your heart, (not considering that your Sonne was mortal, that you haue begot him mortal, nourished him mortall, and that hee is mortally dead, rendering the tribute of nature euen as it is appointed to euery one of vs) then should neither my letters nor consolation serue to any effect. But sith indeede you knowe well y^e nough

nough that both young and olde, yea euen you your selfe shall waie ripe and die, cease therefoze with such weepings and lamentations, which better be seeme the female kinde, then a wise and prudent man, such one as you are, and mitigate your strong passions with stronger reasons, in doing the dedde of a vertuous man: employ nowe your wisdom, seeing that it is time and needeful, to the ende that euerie one (yea they that knowe you not) may see to appeare in your person the constancie and patience which you haue tolde them to bee in you: I will remember I haue often times scene you reioyce in aduersitie, and therefoze if you should nowe shewe your selfe otherwise, you should giue occasion to thinke, that it were your custome at sometime to reioyce, and afterwards bitterly to sorowe. The remedie against such mutabilities and vnconstancies, is equally to sustaine al prosperous and aduerse fortunes. Therefore at my request, let not so many vertues which are in you, remaine deuoid of patiente. I knowe that you vnderstande this, and a thousand other good reasons meete

for such a purpose, better then I am able to speake or write them vnto you, yea you your selfe haue accustomed to comfort your friendes being in aduersitie, in like or better sort. And I aduertise you, that this which I write vnto you, is not to instruct or teach you, but onely to giue you to vnderstand the great good wil that I beare vnto you, and that I would according to my possibilitie, pleasure you with bodie, goods, and counsel, without sparing of any thing.

Howe to write Letters, being in exile, under hope to obtaine restitution, aide, counsel, or comfort.

WE must diuide our Letters into three parts. First, to purchase the beneuolence of the person vnto whome we write, hoping of his loue and prudence, by the which he may vnderstand, that such a fortune is common to al men. Secondly, to shew the good deedes that we haue doone to our countrie, or vnto him by whom we are exiled: neuertheless, not vsing any arrogancie, but to the ende that wee may evidently shewe that we are wrongfully exiled, then shall wee de-

declare through whose iniurie it was, as by our enemies, &c. whom we know doe hate vs in that they shewe vs ingratitude and iniurie : Afterwardes, wee must say that we hope to haue vpright iustice, by the which wee shall obtaine honour, and our aduersaries be confounded and punished. Thirdly, wee must thereupon demand aide and counsel, recommending vs and our matters to our friends, which we willingly present vnto him.

The Example : wherein Cicero lamenteth the death of Lentulus, that by the hatred of Clodius he is exiled.

It is my custome my custome (my singular friende Lentulus) when there happeneth vnto me any aduersitie, to haue recourse vnto my friends, for their aide, counsel, and consolation. Therefore vnto you, whom I repute not onely my friend, but above all other most especial, (so that you esteeme my aduersaries to be yours) I haue thought good to write vnto you of a misfortune, which through malice is happened vnto me : to this ende, that by your aide and counsel, I might in so great an evil finde some

comfozt and remedie. Euery one knoweth, and it is common ynough to al men, what great paines, trauels, and charges, I haue willingly sustained, to illustrate, defend, and p̄serue the publike weale, in doing whereof I haue bestowed not onely my goods, but also my time and labour, which leauing vndone, I might haue p̄fited in other great affaires. True it is, that in so doing, I haue obtained honoꝛ, but you know, that the wicked do alwaies maligne the good, and can not suffer vertue to haue place: soꝛ through their wicked sleights and subtilties, they haue so p̄uailed, that all the p̄fite and commoditie that I deserued, and had of the publique weale, I haue nowe in one houre lost it quite. Against me is raised by this wicked (and hated of God and the world) Clodius, vnto whom I haue done many good dedes, wherof (as vngate) he wil not remember himselfe, but shewing his malice, doth render me euill soꝛ good, going about to put me to death: soꝛ he hath inuented a thousand fictions and dreames befoze the Senate, and with his false wicked witnesses (like vnto himselfe,) hath so wrought, that I am banished

nished and sent into exile : whereby I am fallen into such sorrow and griefe, that I nowe esteeme death to be much sweeter, and lesse paineful, then to live in such torment. And certainly it were impossible for me to live any longer, if there remained not unto me a certaine hope, which comforteth me, that is, that a time wil come, wherein the truth shal be known, and my honour also wholly restored, and then shal I haue an end of these evils.

And to the end that you might hasten this time, I pray you herein give mee ayde, comfort and counsel, for of you onely I require and demaund it, offering unto you reward and gift of me, my familie, and goods, with humble recommendations.

Howe to comfort our friends in his exile.

VPon such an occasion we must diuide our letters into three partes. First, must be declared the griefe that wee susteine for the aduersitie of our friends, which we must say to be euē our own, by reason of our mutual loue. Secondly, we

must get the beneuolence of his person, by praising his great wisdom, and vertue, declaring vnto him the wices of his aduersarie, who through enuie hath bene the cause of his exile. Thirdly, we must put him in hope, shewly to returne, and to bee restored to his honour, with promise to employ our selues to the uttermost of our possibilitie.

The Example, wherein Lentulus comforteth Cicero, who through the malice of

Clodius was exiled.

I Can not give thee to vnderstande by writing (my singular friend Cicero,) nor expresse vnto thee by any meanes, what and how great dolour and sadnesse I had, when I first conceived by your letters, that this false and wicked Clodius, through hatred and ill will had banished and expulsed you out of your towne: this Citie. And certainly my friende, I am not onely sozie for your aduersitie, & uen to the verie heart: but also, when e as often as I remember, that hee hath done so many good deedes to his country, is through enuie exiled: then gusheth fro mine eyes such a spring of teares and in

so great abundance, that by good similitude they may rightly be called a very river, for the great love that I haue to you. And for a trueth, it would be so continually with me, if I were not restrained by thinking that through great wrong, and to the great dishonour of them that did it, you are thus exiled. Lo, de God, it is wel known vnto them, what humanitie and gentlenes you haue shewed them, in so much that to none (were he neuer so base,) you haue at any time refused your paines and labours, were it for the weale particular or publike, but with a certaine deliberate benignitie haue studied to please al, without vsing any refusal, disdain, or arrogancie, which are vertues worthy of great praise, commendation, and reward. And yet through the enuie of a mischieuous flatterer, a seducer of the people (hauing nothing misdone,) are sent into exile, euen as though you were a traitor or malefactor: but the violence that is done vnto you, and the villanie of Clodius will haue an end, for they cannot alwayes endure. Therfore, my deare friend, take vnto you a good courage, and setting aside sundrie small con-

conclusions, which can but smally hurt, haue a good hope, and consider that ill lucke cannot alwaies continue in one place, for fortune is mutable in her deeds. Consider that you haue yet many friends: and though there were but onely I my selfe, whom I thinke am not one of the least, yet I would hope, by the helpe of God, that within short space the malice of Clodius should be vanquished, and the truth known: and for my part I will spare nothing, to the ende that in short time you may be restored vnto your former honours and dignities, & be shamefully dejected and punished.

Howe to write expositive letters, certifying our knowledge in a matter.

WHen wee write Epistles or Letters, giuing to vnderstand of the truth, notice or testimonie of any thing, wee must part our Letters into three partes. First, to get beneuolence towardes our selues, declaring that all is for the loue of iustice and veritie, to the ende that the innocent are not oppressed, and that for the great loue that we beare vnto him to whom wee write, wee testifie the truth

trueth of that which is demaunded. Secondly, we must declare the full circumstance of the fact. Thirdly, we must say, that wee haue certified that, which wee knowe of a veritie, and that if wee shall knowe any more hereafter, either of that or of any other matter, wee will gladly shewe him that pleasure, as to manifest the same vnto him.

The Example, wherein Cicero testifieth vnto the Iudge, that Clodius was at Rome, the same day that the sacred things of Vesta were violated.

I Am requested by you (Iudges of equitie to say that which I knowe concerning the controuersie betwæne the honest order of the Patrones of the one part, and Clodius for the violence of the sacred things of the good goddess Vesta) on the other part : to wit , whether the day of the same violence , Clodius was within Rome. Although (my Lords) that I desire not to hurt any person, but desire iustice & equitie to be rendred vnto euery one: yet to cause the same to be obserued & kept, I would rather chouse to die , then to

to conceale the truth. My Lords, therefore I aduertise you, that the day of the saide violence, towards morning I saw Clodius in the field of Mars, and about seven of the clocke in the evening he supped with Pompeius, and almost all the day I sawe him about the temple of Caesar, and about three of the clocke in the afternoon he went hastily into his house, yet notwithstanding I knowe not wherefore, &c. This which you desired to understand of mee (my Lordes,) I have writtten it vnto you according to the pure veritie: and if you knowe any other thing, wherein I might doe you service, you haue me to command, and I to obey and doe it.

How to certifie some newes lately happened.

TO certifie some nouel or newe thing, the letters must be diuided into three parts. First, we must purchase beneuolence to our selues, declaring that we are inclined to write ynto him, as vnto our friend, of newes which happened, as wel in publike affaires as in priuate: for wee knowe wel, that hee taketh pleasure to heare of them. Secondly, shal bee declared

red the matter or historie, be it of battel, peace, or other businesse. Thirdly, wee shal say that which we haue written vnto him, was not to haue beene left behinde without aduertisement, promising him that he wil not complaine of our labour in writing alwayes vnto him like newes, prouided, that we knowe them to be acceptable vnto him.

The Example, wherein one friend writeth to another of newes at the Court.

[Knowe (deare and perfect friend) the great desire that you alwaies haue to vnderstand and knowe the things that are done in the Citie of London, for the priuate of the publike affaires, whereof you are a verie pillar, and can not long absent your selfe, but that your absence shall be lamented, for the good loue and godly fauour that you alwaies beare vnto the common weale, in such sorte that your heart cannot be contented, except you be aduertised by some of your friends of the newes that daily happen. Therefore to pleasure you, and to doe you agreeable seruice, euen as I am bounden, I haue thought good to write vnto you that

that, which is lately happened since your departure. Upon Tuesday last in the morning, newes were spread abroad out the whole Citie, and enen vnto the eares of my Lords of the Court, and of the Citie, that there was in this Citie great abundance of Ruffians, and other such hurlie burlies of wicked people, called roages, who in the night time make and commit many execrable crimes throughout the Towne. Whrough which occasion, the Counsel assembled did deliberate to knowe, what was to be done: and after all other opinions, there was ordained a newe watch of the Burgeses and inhabitants of the Citie, and that euerie one should hang forth lanternes and candles, to giue light in the night, and that vpon great forfeites: which is done according to the ordinance, &c. Moreover, &c. Thus haue I written vnto you the newes, which I knowe at this present, and if there come vnto my notice any other thing worthis to bee knowne, I wil write it vnto you incontinently, not thinking much of my trauel, as wel in this, as in other things, by the which I may pleasure you: recom-
men,

mending me vnto your good honour.

Howe to aduertise one, of the conditions of another.

Letters to aduertise the conditions or maners of any person, must bee diuided into three parts. First, we must get beneuolence to the person of whom wee write, saying that we haue doone our diligence to inquire of the maners, and to haue knowledge of the person, or of the thing whereof we intreate: but if wee should write of our selues, we must then omit the first part, and in stead thereof, purchase beneuolence to our selues, excusing vs (if peradventure wee say any thing of our selues) that it is not for arrogancie, but euen onely to make vs to be knowne vnto him, that desireth to vnderstand what we are: and that doone, goe forward with the third part as before. Secondly, we must make recital of the maners and conditions, &c. Thirdly, wee shal say that this is all that wee knowe at this present, of the person or of the thing, being readie to inquire more, and also to cause it to be manifested vnto him, offering our selues, &c.

The

The Example, wherein Cicero declareth vnto Caesar, the conditions of Appollonius, Orator of Rhodes.

There is nothing so difficult, weightie, or painefull (Noble Caesar,) which with a free heart, for the loue of you, I would not take in hand, though the singular and effectual good wil which I doe beare vnto your most noble Maestie: and thereunto I feele my selfe bounden, by meanes of the benefites and gratulations that you haue done, and stil daily doe vnto me. You haue written vnto me that in al diligence I shoulde inquire of the maners and conditions of Appoloni-
us of Rhodes, and that I woulde write vnto you the veritie. I doe you to vnderstande, that in the iudgement of all them that knowe him, he is a singular man (not onely in Rhetorike, but also in Philosophie) and doeth get by his works an immortall fame. And I certifie you, that when he departed from Rhodes, hee went vnto Athens, and there founde not his like, in so much that the Studentes saide, he was a second Pallas, yet once againe descended from the baine of Iupiter into their Citie. Many other things might

might I write vnto you of him, but wherefore? For whosoever you shal inquire of, you shal finde them to haue the like good opinion of him: so that if you cause him to come to the citie, you shal do a singuler commoditie, not only vnto your selfe, but also to the whole common weale. And if you will that I shall doe any other thing for you, behold I am altogether readie to please and obey you, recommending mee once againe vnto your good grace.

How to write a Proficiat or Congratulation, for an office, or Dignitie.

WHen a man hath obtained an office or benefite, or any other commoditie by his good fortune, and that wee would shewe our selues to be ioyfull of it, we must deuide our letters into three partes. First, to shewe beneuolence to the person vnto whome wee write, with commendation of his merites & vertues. Secondly, to declare our affection by the which wee do participate of his ioye. Thirdly, to pray vnto God that the same dignitie, office, or fortune may be vnto his profit, and perpetuall praise, offering
G. our

our whole service, &c.

*The Example, wherein one friend reioy-
ceth with another, of the office that
the king hath giuen him.*

I knowe not whether vnto me or vnto
you (singular friend) I ought to saye
Proficiat, for the office which through
your vertues and speedie diligence you
haue obtained of the King, and I assure
you that the commoditie, honour, yea, &
glozie (if it be lawfull to glozie in well
doing) are of no small estimation, sith in
so young age, you haue obtained such di-
gnitie, and, so surpassed the merites of
your elders, whereof I ought much to
reioyce: for from henceforth your ver-
tues shal be manifested, and my honour
and estimation shall increase, sith now
I haue such a friend, who through the
brightnesse of the glozie hapned vnto
him, shall driue from mee the darknesse
of grieffe, and shal cause mee to haue good
participation of his hono^r, ioy, and com-
moditie. Much good do it you therefore
this dignitie, which you neuer obtained
through ambition, but only through the
vertues that are in you, for the which
there

there are yet greater benefites due vnto you. And as for my parte, it is not without cause that I reioyce, for the benefites of fortune are common amongst friends, and causeth the loue which is in both their bodies to haue but one spirite, and in both of them is perceined but one onely minde. I beseech God that you may still prosper and goe forwarde from good vnto better, and that by your vertuous faith you may purchase immortal glorie, and as long as you liue to remaine in his holie fauour & grace.

*Howe to write Letters reioycing for
our friends health or safe
returne.*

IF your friende haue recovered his health, or bee safely returned from his journey, in such a case our Letters must be deuised into three partes. First to get beneuolence of our owne behalfe, for that wee were sore afraide of his sickness, or that there shoulde happen vnto him any misfortune or aduersitie abroad in his voyage. Secondly, to declare the ioy that we haue had of his amending, or
G 2 returne,

returne, praying vnto God to keepe him from all euil. Thirdly, to offer our whole seruice, &c.

The Example, wherein one friend reioyceth of an others reuerie to health.

It is not possible for me to write vnto you, neither is the heart of man able to thinke, (my singular and perfect friend) what sorrowe and griefe I had, when it was reported vnto mee, that you were greuously sicke, and in great danger, for then me thought that I enē felt your sicknesse, through the good will and loue that I beare vnto you, and would gladly that my sorrowe might haue diminished or eased your passion. But by such, and like meanes as I had great sadnesse and griefe, for the first newes: euen so now I haue inestimable joy, for that it is tolde and affirmed vnto me, for a certentie, that you haue wholly recovered your health and welfare. I giue vnto you the *Proficiat tibi* (my singular friend) for such a treasure recovered, and beseech our Lorde, that he will preserve & keepe you in as good & long health, as I would
with

with euen vnto mine owne person. And
I giue you to vnderstand, that I N. M.
and all the rest hereabouts, are (thankes
be giuen to God) in good health and wel-
fare, and are readie to accomplish what-
soeuer you shall request or command.

*How to exhort to vertue and
good manners.*

TO exhort vnto vertue and goodnesse
be it to auoyd griefe, or to get profit,
the letters or epistles must be parted into
four partes. First, to obtaine beneuo-
lence, by reason of the matter, declaring
how worthie it is, how profitable & ne-
cessarie for him vnto whome wee write,
and then, that it shalbe worthie praise
for every good man so to doe. Se condly,
shal be expressed the thing to be possible
and easie to be done. Thirdly, that it is
verie necessarie for him to do it, and if he
doe it not, that there may happen vnto
him damage and dishonour. Fourthly,
and finally, to declare what is to be don:
and this latter part may be placed in such
order as shall seeme good vnto the in-
dicer.

The Example, wherein a friend exhorteth a yong man to obtaine vertue.

There is nothing in the world (wittie yong man) that moze profiteth a man to atchiene to common as p^rivate passions, noz which causeth moze to augment to get honour and good renoume, than the trade of good manners and vertue: for by that meanes the wise not onely in their houses, haue taken a forme of regiment by good order keeping, but also kingdomes and publique affaires are by them gouerned, mainteined, and augmented. Beholde the Atheniens, the Romanes, and diuers other, haue they not alwayes flourished, when vertuous and wise men had the gouernement of their publique weales: And further, I may wel say, that a man which hath vertu in him doth shine with such a grace, that he may easily be exalted and eleuated from base estate into high honor, and get immortal praise. For this cause, & for the singular loue that I haue vnto you, I haue willingly thought good to moue and stirre vp your courage to the attaining of vertue, considering the good disposition, and the

the beginning of a good spirite that God hath indued you withall, whereby you surpasse all other your companions: not that I do mistrust the courage that you haue to studie, but more & more to animate you in your good purpose: Neuerthelesse (my welbeloued) I consider, that your studie is somewhat difficil, but I assure you, that the fruite thereof is verie profitable, whereunto a man may sone attain without great paine. There resteth but onely to haue a desire to become a wortheie man, & a good courage to studie w^{ch}, especially in good sciences, to accustom to good manners, getting wisdom and vertue, & by this meanes shall we please God, be beloued, prayesd, & honoured of men. Therefore I beseech you, my friend, lose not your yong yeares in idlenesse, which leadeth the blinde to all gluttonous voluptuousnes, & maketh a man weake, ignorant, poore, vnfortunat, full of shame befoze olde age cometh, which is altogether vnprovidid for, & too late to be remedied. Moreover (my well beloued) consider, that in this citie there is great neede of wise men, for to gouerne the publique affayres: and if

you do your endenour, there is no man living that hath a better meane than you haue, considering the place and house from whence you are descended, and the faculties that God hath giuen vnto you.

*How to dissuade our friend from reioy-
cing vnadvisedly, or foolishly.*

IF wee intend to dissuade a man, that he reioyce not vnadvisedly, or that he doe not a thing which hee thinketh to bee good and is not: then must wee deuise our Letters into foure partes, as before. First, shal be declared the disprofite of the thing, if he do it, and how it may be hurtful, for that it is vniust and dishonest, not agreeable to a good man. Secondly, that he cease and desist from his purpose, declaring vnto him what he ought to doe. Thirdly, how easie it is to leaue it. And finally, howe necessarie it is to doe that which we counsel him, offering &c.

*The Example, wherein Cicero dissuadeth
Curio from reioycing that Caesar
is made Emperour.*

THe common opinion of all philosophers and wise men (worthie knight Curio)

Curio) is, that there is nothing moze
 vnbonest, vniust, and pernicious, then to
 reioyce in the destruction of the publique
 weale: and he is so much the moze woꝝ
 thie to be blamed and dispraised, as foꝝ
 to oppresse would receiue praise, oꝝ glo
 rise himselfe with priuate vtilitie, sith
 that foꝝ the preserving of the publique
 weale, wee ought to hazarde our selues
 euen to the verie death. And I vnder
 stand that you reioyce (euen to the utter
 most foꝝ the victorie of Cesar, in such
 sort, that it is openly perceiued, and can
 not therefrom withholde your selfe:
 wherefoꝝe I greatly lament your sim
 plicitie foꝝ suffering your selfe to fall in
 to so great an error, as to reioyce in
 your own ruine, your parents & friends,
 your cite, & the whole common weale.
 Therefore I earnestly request and pray
 you to leaue off this vnconsidered & im
 moderate delectation & reioycing. And
 notwithstanding all this, I haue so good
 an estimation of you, that I thinke you
 are not deuoide of sense, but that shortly
 you wil perceiue your error, and con
 uert this foolish ioye into bitter mour
 ning, considering the euil that foloweth.

For like good and loyall Burgesſes, you may well thinke, that the whole libertie is conuerted into miserable captiuitie, the which to recouer, euery one ought to expose himſelfe euen to the verie abandoning of his life and goods. And therefore in al calamities, miſeries, and troubles, it is not neceſſarie onely to remedie this your ſuch reioycing, but it is alſo verie conuenient and decent, to bewaile and lament continually the damage of your countrey, of your nation, & of your citie, whole execrable ruine is nowe begunne, and from day to day, wil greatly increaſe through the multiplication of moſt wicked people, and many other apparant miſeries and grieuous perditions, which wilbe executed ſoner than you thinke for: the which to auoide, (all other remedies ſayling) it were rather to be deſired to die than to liue. Ceasſe therefore to reioyce, and begin to lament your publique weale: and if you haue no pitie of the publique weale, yet at the leaſt haue pitie of your neighbours, and of your owne ſelfe.

*How to write letters exhorting
to lamentation.*

Be

BE it for miſfortune private or publique, the letter muſt be deuided into four partes. Firſt, to ſay that it is both juſt and honeſt to bewaile the aduerſitie of our friend, or of the affaires of the publique weale, ſeeing that in ſuch a caſe the calamities are, as it were our owne. Secondly, to ſhewe the cauſe, thereby to moue lamentation. Thirdly, to exhort to bewaile it. Fourthly, that it is neceſſarie ſo to doe, to the ende that after the griefe and affliction, remedie may bee ſought, promiſing to do for him, &c.

The Example, wherein Cicero exhorteth Plautius, to lament the oppreſſion of the publique weale.

WE are conſtrained, (my friend Plautius) as wel by diuine as humane right, next to the honour of God, to expoſe and venture all that wee haue for the ſafegarde of the common weale, the proſperitie whereof ought not one ly to reioyce vs, but alſo the aduerſities thereof ought to cauſe vs to lament, and grievoully ſorrowe, even as our owne: yea, and further wee ought ſo it to ha-
 yarde our life vnto all daungers, ſo to
 pre,

preserve and defend it. This hath cau-
 sed me to write vnto you, for the mis-
 erable state of our desolate citie, to this
 end, that you should lament with me, &
 bewaile our ruine and perdition. And
 for the first, you should vnderstande that
 I am dismissed and depriued of the dig-
 nities and authorities wherein I shined
 in the Senat, through the malice and in-
 iquitie of Cesar, who causeth himself to
 be called the Monarchall Emperour, and
 hath not only chased away the fathers &
 Senatours, but also from great & small
 hath taken awaye the name of libertie.
 Who can be of heart so hard, to abstaine
 himselfe from teares and lamentations,
 sith our libertie is thus lost? What re-
 steth there now, but that with mee and
 others you bewaile, sorrowe, & lament
 such misfortune? And if it be saide, that
 it is necessarie to augment my sorrowe
 and poure out teares, in such sort that
 there may bee founde some manner of
 plaint, which may remedie our iniurie,
 by doing some landable dede, I assure
 you, that with him that will enterprise
 it, I wil not refuse that labour, but will
 hazard in all damages both head & life, &
 wil

will be one of the foremost to haue againe
and recover the libertie lost.

How to dissuade from sorrowe.

WHen wee write letters dissuading
from sorrowe and lamentation, we
must deuide them into foure partes. First,
to declare that it is dishonour and dam-
mage, in such a case, to shewe him selfe
sorrowfull, considering that euery wise
man ought of dutie to shewe him selfe
equal, as well in prosperitie as in aduersi-
tie, and that the matter it selfe giueth no
occasion of greefe: and thereto may wee
adde, if we will, a reason or two, whereby
we may shewe him, that to continue too
long in such sorrowe, it were dishonest.
Secondly, it behoueth to enforce our-
selves to conuert the same sorrowe into
ioye. Thirdly, to shewe by good reason,
that he ought to reioyce. Fourthly, that
it is necessarie to leaue such greefe and
sadnesse, alleging some reason for the
same purpose.

*The Example, wherein Brutus dissuadeth
Marcus Antonius, from sorrowing
for the death of Caesar.*

A good

A Good man of dutie (my friend Marcus Antonius) ought not only to loue the prosperitie of the common weale, but with all his power to aduance it, and being aduanced, to keepe and preserve it, and also for it to hazard his life, euen to the verie bloudshed, if it so be needful: and he that doeth not so, is worthe of great reprehension, & grieuous punishment. And certainly, it is not landable, but verie detestable and dishonest, for a particular profite, to consume the publique profite, and he that so doeth, ought shamefully to be thron down to death and not worthe to be lamented, no not of his friends. But because I see, that for the death of Caesar, you poure out abundance of teares, therfore can I not choise but much meruaile of you. Sith you haue alwayes bene a loyall Burgesse, and that not onely the common wealth hath bene through your meanes augmented, but also vnto them that haue therunto bene contrarie, you haue alwayes been a rigorous hinderer, a strait Judge, and an inuincible defender, more than though they had offended your owne person. Therefore take to you againe
your

your old custome, and be not græued for
y death of so cruel a tyzant, which death
all the world ought to desire, and thereof
to reioyce, because he had taken awaye
our libertie, and destroyed our publike
weale, for his pziuate pleasure. Where-
fore me thinketh, that for such a death,
you ought rather to reioyce than to sor-
row: sith that by the death of so wicked
an vsurper wee are returned into our
former libertie. Deliberate therefore to
reioyce your selfe with vs: and take good
hæde, that in our company you be not
perceiued to be sad in heart nor in coun-
tenance: I assure you that it is necessa-
rie so to do, for the auoyding of suspicion
in your person, praying you that if you
would haue any thing of me, do but com-
maund it.

How to write inuective Letters, reprehending either friend or foe, for some crime, or negligence.

Inuective Letters must be deuided in-
to three partes. First, wee must get be-
neiuolence of our owne behalfe, saying,
that not willingly, but by constraint wee
haue written it vnto him, and that wee
haue

haue long time concealed it: but because he stil continueth from euil vnto worffe, wee haue thought good not to endure any more of so euil a man, whose wickednesse might doe great hurt, if it shoulde not be corrected. Secondly, we declare the matter whereof wee will reprehende him, in alleaging reasons fit for that purpose. Thirdly, if it be our friend, to declare it with gentle language, admonishing him louingly, and shewing the inconueniences which might ensue, if hee should hereafter doe any such matter. And if he be an enimie, then to get beneuolence on our own behalfe, saying that wee doe not disdaine him, nor that wee should willingly any more inuey against him, to the end that he should not thinke that wee haue done that through hatred, which in deede we haue vprightly done, stil reseruing to speake somewhat more amply another time, when place and oportunitie shal serue.

*The Example, wherein Cicero inueyeth
against Lucius Catilina, who con-
spired against the pub-
lique weale.*

I knowe

I knowe not any thing, at this present,
 Lucius Catilina) wherewith I am
 moze intollerably greued, and which
 is moze painefull vnto me, than to haue
 knowen, and to haue bene aduertised,
 by the report of diuers thzough their let-
 ters, that you haue conspired against
 your countrey, the which to pzeferue, you
 ought willingly, and with a noble cou-
 rage, to chouse euen the death. And in as
 much moze is the publike pzoofite is to be
 pzeferred befoze the particular, so much
 the moze is it a wicked and detestable
 thing vnto him, that insozceth himselve
 to hurt it. And I assure you, had it not
 bene for the great affection & loue that I
 beare vnto you, I would rather haue
 chosen to haue holden my peace, and to
 haue passed vnder silence, than to write
 vnto you of it: but I haue thought good
 to aduertise you, to the end that of your
 selfe you may iudge & knowe your fault.
 What furie, rage, oz rather diuelishnes
 might moue your heart to consent vnto
 so horrible and brutish a matter? Where
 is he that durst thinke, that such a dam-
 nable crime could be committed by any
 man: but especially by a Lozde, a Bur-
 gesse,

gesse, and a neighbours sonne of the Ci-
 tie? Are you of the Romane blood? Dare
 you vnto your neighbour, nay rather
 vnto your selfe, put your hand fo: to the
 blood? Doe you take pleasure to heare
 young children weepe? noble dames la-
 ment? and good old men discomfozt? when
 they and euen your owne parentes and
 friends shall see the death of their fathers,
 husbands, wiues, children, their goods
 spoiled, their houses burnt and left deso-
 late? Would you haue no pitie of the de-
 solate Senate? Alas, haue at the least
 pitie vpon the Temples and sacred pla-
 ces, and set all these things before the
 eyes of your reason, & consider what pi-
 tiful end might follow. You may perad-
 uenture say vnto your selfe, I desire dig-
 nities, honours, & authorities. Alas, what
 authoritie, honour, or dignity may a man
 finde in the commonaltie desolated? in
 the publike weale perished? in teares &
 depopulation of the Citie? Certainly in
 my iudgement, there are neither digni-
 ties, honours, nor authorities, but onely
 those which are gotten by vertue: and I
 knowe not any thing of greater vtilitie,
 or greater glozie amongst men, than to be
 be

be vertuous in the publike affaires. Therefore are you greatly deceived, if you speake for immortall glory by oppressing the publike weale. Take good heede, least hoping and thinking to get name of immortall life, you lose not in a moment your temporal life, getting shame, dispraise, and dishonour for ever. Thirdly, cast off from you, I pray you, such un- clemencie, & applie your selfe to serue the publike weale, which may adorne both you and yours with great & precious riches, to the end that you being gently reconciled, may ioyfully liue with vs, in the quiet peace of the countrie, to your glorie and praise. And so doing, you shal finde me alwaies readie to ayde you, to the vttermost of my power.

Howe to write repugning Letters, either to frind or foe, for charging vs with a fault.

Letters repugning as wel to friend as enemy, excusing our selues, or denieng the matter, are made in two sorts: for if it be our friend, that peraduenture doth accuse vs secretly, it behoueth to vse modest language, by manner of excuse. But if it be our enemy, we must defende our

selues plainly and freely of the crime by him imposed; and in both sortes we must diuide our letters into three parts. First, we shal say we are to be excused, either for that it is not for: or that through imprudence, malice, or enuie, he hath inuented that matter against vs. Secondly, be it to friend or enemie, wee shal say to our friend vnder correction and to our enemie freely and stoutly, that he himselfe may be reprehended of the like case, or of the verie same, yea, or else of a greater infamie, saying that he ought rather to haue regard vnto himselfe, than to intermeddle with blaming another. Thirdly, if the Letters be to our friende and vnder correction, we must promise neuer to returne to commit such a thing: exhorting him likewise to take heede vnto himselfe, for the matter whereof wee haue informed him. If it be to our enemie, we shal plainly exhort him to leaue off his detracting: and that if hee continue to say what he wil, he shal heare what he wold not. And if we write vnto a third, wee must pray him to admonish our enemie to holde his peate, and shall excuse our selues, saying that wee would not haue him

him offended, although we haue spoken
ill of our enemy: for it hath not bene
for malice or ill will, but only to cause his
malice and ill report to cease,

*The example, wherein Lucius Catilina pur-
geth himselfe to the Senate of Rome for
the crime of conspiracie imposed a-
gainst him by Cicero.*

IT is alwayes my custome and conditi-
on, (notable Lordes and Fathers,) to
flie wicked detractours, and to haue in
great ho:ro: diuelish diffamers, who
like wolues rauish the good renoume of
good people. And there is nothing that
seemeth vnto me more detestable, more
dishonest, no: more abominable, than
in the absence of a man to dilacerate and
teare in peeces his honour: And against
them doe I manifestly fight: this not-
withstanding, I cannot hinder their ser-
pentine and viperous tongues, from
committing such iniuries. In number
of whom, and of my flatterers, is this
wicked enuious serpentine Cicero, ene-
mie to God and good men, and to the
publike weale, who incessantly inuen-
teth new dreames against me. I haue

refrained, as much as I could, to answer unto his slanderous lies, because I would not be noted as he is, to be a babler, and of dishonest language. And because that from day to day his venom increaseth, and is vomited out from il unto worse, vnder your corrections my Lords, & in your presence, I haue thought good to discharge me of two labours. The one, to answer unto him, and to purge my selfe of the crimes by him falsely imposed against me: and the other, to giue you to vnderstande, and to declare to you his execrable manners, vices, and cursed conditions, to the end that you might heare and vnderstande his deceitfull and craftie enuies, and not giue credite vnto his wordes. This wicked enuious and seducer of the whole publike weale, saith euerie where, that I, who (without boasting my selfe) am loyall, haue conspired against my countrie and publike weale. This wicked stranger and sower of all sedition crieth against me, who am a patrone and member of the common weale, that I would destroy it, even as though the members should destroy the bodie. Is it credible? ought a man to be,

leue it : And neuerthelesse hee publi-
sheth it as though it were true. I would
faine knowe by what coniectures, or
by what signes he could perceiue it,
if he would not say that he had drea-
med it. But this wicked person tur-
neth such like and other euils as are in
himselſe, vpon me. Certes my Lords,
he is so stuffed with iniquities, that
hee muſt needs burſt and vomit out
his payſon. He neuer did good in this
Citie, he neuer loued any, but day by
day he ſpyeth howe hee may worke diſ-
pleaſure and damage to ſome good man
or other. Take heede therefore howe
you giue credite to this wicked and
damnable man. It is not yet long a-
goe ſince he came into this Citie, his
ſeete all buſtie, and vnder colour of vani-
tie, and of a litle Rhetorike that he hath,
and which he uſeth, he hath conuer-
ted a great quantitie of poore people, who
he hath by his art, fraude, and deceit de-
ſpoyled of their goods, and by that means
is growen vp to great riches. Which
way ſhould there haue come vnto him
ſo many houſes, poſſeſſions, ſeruants,
and ſo lightly as he hath them, had

be not spoyled and robbed the poore people: But by this vnrighteousnesse and riches he is become so proude, that he which is but newly come, would chase me out of my Citie, and destroy me. And of him surely I could say innumerable euils, were it permitted me to speake freely, and that I doubted not to displease you. For many times it doth good men more hurt to heare recited the euill of an other, than it doth the other himselfe, he being euil and wicked. Therefore, pleaseth it you of your grace, to deliuer your poore Citizen and Burgesse, from the false throte of this cursed serpent.

How to write inueliue Epistles of contention, reprehending another for ignorance in studie.

EPistles and Letters inueliue of contention and dispraise, must be diuided into three parts. But in this case there are two wayes, either to write vnto him, whom we minde to reprehende: or else better, to write vnto a thirde person, as Iudge, or arbitratour. First, to declare, that it is not our vse to moue controuerfie: for wee demaund nothing but peace:

peace: Yea, and although that we be oftentimes iniured by our enimies, & that they say all the worst they can, yet neuertheless, wee woulde giue to vnderstande, that the insolencie of our aduersaries is so presumptuous: and so tending to destroy our estimation, that wee cannot any longer keepe silence, but haue thought good to write, to the end y he might be iudge. Secondly, to expresse briefly and plainly, whereupon the controuersie dependeth: afterwarde to recite our reasons, & to confirme them, and to confute those of our aduersarie. Thirdly, that we could say manie other things, whercof we will keepe silence, to the ende that it shoulde not be thought to proceede rather of enuie, then of mere trueth: praying and beseeching him, vnto whome we write, to iudge of the ignorance of our aduersarie, recommending our selues vnto him.

*The Example, wherein a certaine Barbar
writeth to a Doctor of Physicke,
concerning his aduersarie
a Cheirurgian.*

There was neuer thing moze detestable vnto me, noz which I had moze in
horour

ho: our (worshipful docto:) then to see a man reioyce in detractions, and euill reports of an other: so: thereby are wicked people known. And although I haue diuerse times of manie bene inturied, sco: ned, and dispraised, reporting by me a thousand dreames and lyes, yet haue I alwayes suffered them, & turned the deafe eare towarde them. And now steppeth so:th a new detractor of me, who by force constreinet me to answer, and to defend me against his cursed slander, so: the safe gard of my estimation, which he thinketh to destroy. And to the ende that I be not accounted so ignorant as he, I haue thought good to write vnto you, to giue you to vnderstande, that he offereth me euident wrong. This wicked and ignorant asse crieth & publisheth euery where, that it appertaineth not to any man liuing, to meddle with cursing of a wound or vicer, within the citie, except he be a Chyrurgian, and sworne to the citie, at the least, except the Chyrurgian be present and assistant to see the whole cure. But behold his craft, and howe conuertly he would take away the practise, gaine, and profite of the Barbarians. Who is he
so

so ignozant that knoweth not , that al-
wayes heretofore , the master Barbar
haue accustomed to cure all kynde of
woundes, aswell olde as newe : Who is
it that is ignozant of the notable and good
cures that they haue accustomed to doe?
Wherefore then shoulde they not vse to
doe, as they haue done, without bozrow-
ing leaue of the gentlemen Chyrurgi-
ans, seeing they doe, and haue done their
cures very wel without their assistance?
I would that the ignozant assehead shold
knowe, that that which we do is better
done, and that we vnderstande better the
art of Chyrurgerie then he doeth , or a
great multitude moe of asses that call
them selues Chyrurgians, who haue not
the knowledge to applye one onely in-
strument, or to make one incision aright,
but all their case is nothing else saue so-
phisticall argumentes, which serue to no
purpose. Wherefore it is necessarie , that
it come to the handie operation of the
Barbars , who vnderstande Chyrurge-
rie aswell as they : together also , that it
would be great cost for the poore patients
to pay both y^e Barbar & the Chyrurgian.
Secondly, if I would, I could w^rite vnto
you

you more ample of his enuies and ignorant detractions: but I loue rather to holoe my peace; to the ende that it be not saide, that I speake against him rather of enuie, than to vtter the plaine truetb. Therefore, you that knowe the whole, ought to iudge the equitie, and to cause him to keepe silence in this matter: wherof I alwayes recommend mee vnto you, wholly offering my selfe, &c.

*How to write a defence of a libellous
contention.*

WHen we are accused and reprehended by contempt or dispraise, wee may defend our selues by letters or epistles, which must containe three partes. First, to declare, that we are prouoked to answer vnto him that writeth euil of vs, and that it is not our custome to take notice of euery small quarell, especially, at the hands of wicked and ignorant people: and were it not for that it woulde seeme, that we accorded to that which he saith, we would not vouchsafe to answer vnto his ignorance: afterwarde must bee declared, by manner of recitall, the reasons of the aduerarie, confuting them by
all

all meanes poſſible. Secondly, wee muſt ſhew by oppoſite, ſome faultes and ignorances of our aduerſarie, which ſhal be ma- niſeſt and apparent by lively reaſons. Thirdly, to ſaye, that although wee could expreſſe many more imbecillities & faultes in him, yett neuertheleſſe wee will not declare them, to the end that it appeare not that we ſpeake againſt him rather of enuie then for the truethes ſake: ſaying, that we would that hee, vnto whome wee write, ſhould be the juſt Iudge of matters in variance.

The example, wherein the Cheirurgian defendeth himſelfe to the Phyſician, againſt his aduerſarie the Barbar.

I Am aduertised (equall Iudge) to be accuſed befoze you on the behalfe of ſuch a one, a boaiſting Barbar, who not onely is ignorant in his ſcience, but alſo in all that a wiſe man ought to knowe: and I am ſozie that it behoueth mee to anſwere him: but that which moueth mee, is to the end that it be not thought, that I conſent to his error, and to purge my ſelfe befoze you, that knowe and vnderſtand

all things therein: and to the end that expulſing his olde iniuries, I might ſet ſilence to his newe. Firſt, ſo that he ſaith, that ener heretofore the Barbarians were accuſtomed to cure woundes, as wel olde as newe, and thereto haue ſet forth their goodly cures. Beholde and conſider his hidden craſte and ſubtiltie, howe gloriouſly he boaſteth and vaunteth himſelfe, and riſeth vp to ſuppreſſe and ouerthrow the whole arte and facultie of Chyrurgerie. Is it not well ynough vnderſtoode and knowne, what peril there is in thinking to heale all diſeaſes? that to make a good operation in ſuch and other difficill matters, it is needefull that the cauſe be well vnderſtanded & debated: & to knowe whether that which is to be cured, bee a ſimple wounde, an vlcer, or fiſtule, which is the peccant matter, and what oyntment or other medicine is proper ſo it. And to diſcerne & vnderſtande this thing rightly, what Barbarian is it (I meane to ſpeake of unſkilfull) that vnderſtandeth one only word of Latine, and with much a doe ſcarſe good Engliſh: I knowe verie few that can expounde the difference betwene Leporam, and Leporam. And yet not.

notwithstanding, most of their Chyrurgie bookes, are stuffed full of eloquent Latine, and that difficult, yea and the moste parte of our English tearmes are verie farre different from our vulgar & maternall speeche, in such sort, that who so fully vnderstandeth not the Latine tongue, yea, and also the Greeke, can scarce vnderstande them: through which error arise many times sundrie inconveniencies. For such asses there are, that count euerie disease to be the pocks. And this commeth to passe, because they will neuer call for the Chyrurgian, who in his facultie, is of all men appooned, skilfull, learned, and verie expert to knowe how to discerne and vnderstande all the pointes of his Arte, without anye erring or yet making fault: and contrarily such ignorant idiots, which darkly giue credit to their own gloriouse heads, & haue no reason, saue onely their proper wil & foolish opinion, & which of a deceitful argumēt, make a necessary demonstration, do giue by their dangerous promises a very fallible hope disallowing al good writings, if they be not conformable to their own opinion. Therefore (say I) such a one ought

ought to be put to perpetuall silence. Thus much shall suffice you, although I might say more, but his ignorance cannot beare it: for it is knowne to euery one, that though their fault they haue committed a thousand euils, and yet bask not to saye, that they may better kill an hundred men, then an other to heale one onely: therefore take heede of them who may. And nowe will I holde my peace: for it is no great honour to write the imperfections and ignorances that might be tolde: yea, and if I should say more, it should be saide, that I speake more of malice and ill will, then to open y^e truth. But although I yet keepe backe manye other things (which as time and place shall serue may be reuealed:) & although he shall still persenere to speake more of me, yet Sir, you may iudge of the whole: for you knowe well, what part beareth ignorance, & innocencie. Wholy offering my humble seruice to you & yours, &c.

How to write domesticall and familiar Letters or Epistles.

Domesticall or housholde Letters are more in vse, than any other, forso-
much

much as of their nature they are verie necessary to let our friendes vnderstande of our estate, and of our businesse, be it of health, prosperitie, sickness, aduersitie, or any other domesticall and familiar things: and in such matters, the letters or epistles must be deuided into three partes. If wee write of our owne estate, health or sickness, or of the health or sickness of another. First, following Tullie, and others, we may (as they do) adde the Latine sentence, *Si vales, bene est: ego quidem valeo.* If y^e be in good health, God be praised for it, for thanks be to God I am. Secondly, we shall recite our owne health, or the causes of the amendment thereof, & also the health or sickness of our friend, which we shall esteeme euen as our owne, glad of his recouerie or prosperitie, rendering thanks vnto God, who hath so well disposed it: and likewise if there be happened vnto vs any good or bad chaunce, we shall write the state thereof, be it riches or pouertie, dignitie, or depression, to admonish our friend either to reioyce or yet to sorrow with vs. Thirdly, we saye commonly: Thus, (not hauing wherewith further to enlarge at this present) but beseeching

A. Seeking

seeking the Lorde to keepe and preserve
you in his holy tuition, we finish. From
such a place, &c. By yours altogether to
comāund, &c. Or otherwise, as shal please
the inditer.

The Example of a common style
in that case.

If you be in health and merie, I am verie
glad, for (thanks be given to God
on my behalfe,) I finde my selfe in verie
good health and welfare. You doe perad-
venture greatly marvle, for that I was
wont to visite often vnto you, and of late
haue deferred so to do, whereof it may be,
that you would accuse me of negligence:
howbeit, it hath not bene through negli-
gence, for an ague hath so weakened me
of late, that I had small hope to haue e-
scaped without treading the trace out of
this worlde into another, yea I was
brought so low, that euen the Physicians
had al quite given me ouer, and I had no
hope, save only in God, to whose god aid
I wil comitted my selfe. Secondly, his
loueraigne countie hath brought mee to
my former health, notwithstanding it hath
not ben without great expence of money:

Behold

Behold therefore the causes why I could not write vnto you, but from henceforth I will write vnto you the more often, if God graunt me time and space so to doe. Thirdly, I shall desire you to write vnto me of your prosperitie, and of such a one, assuring you, that if there be any thing that I may doe for you, do but command me, and I will doe mine endeuor to accomplish it, God to friend, to whom I beseech to graunt vnto you your hearts desire. From such a place. &c.

*Howe to write other domesticall Letters
of familiar businesse.*

WE must diuide the into three partes. First, and Secondly, as in the other going before. Thirdly, shall bee put the conclusion, saying that we haue thought good to aduertise him of such businesse, because he is our verie friend.

The Example, wherein one friend aduertiseth another, of the sore that he hath reeouered.

If it be well with you (my singular friend) then is it verie well with me: for uen as I am (God be praised) in good health,

health, so would I desire that it should be likewise with you. And because I know, that the loue betwixt vs two, hath alwayes made vs equall in our fortunes, therefore haue I thought good to write vnto you, of my businesse & affaires, because in deede you might be the more ioyfull. Secondly, you are aduised of the time, trouble, and cost, that I was at, in the sute that I had against such a one, & how often I haue cursed the houre when soeuer I heard talke of it, euen readie manie times to giue it quite ouer: yet neuerthelesse, by trauel and diligence, and by impoxtunate sute, my good right vppon Tuesday last, (notwithstandinge any clamour that my aduersarie made, to his great confusion) I obtained sentence against him to my great profite. Whereof I render immoxtall thanks to Almighty God. Thirdly, I knowe wel, that of my profit, commoditie, and ioye, you are as ioyfull as my selfe: and seeing that my aduersities do bring you desolation, it is good reason, that my prosperities should bring you consolation. Therefore I pray you do it to vnderstand to all our friendes there, to the ende that they may

may participate of our ioy. And if there be any thing that it will please you to commaund me, be you well assured, that of mee you shall haue an infallible friend. And thus end I at this present, beseeching our Lord, &c.

*How to visit our friend with Letters
not hauing any great matter
to write.*

OFentimes it chaunceth, that we haue no matter to write to our friend, and yet we woulde gladly visite him with our letters in such case our letters must containe three partes. First, to get beneuolence on our own behalfe, saying, that because we loue him, we thought it good to write vnto him, and to recreat him, by communicating vnto him our letters, to the end, that we may take pleasure in that which he shal write vnto vs againe, considering that there is nothing more appropriate vnto friends, than often to write to and fro. Secondly, we shall say that we are in health and good estate, desiring to know of his health and prosperitie: praying vnto God to keepe and preserue him from all euil. Thirdly, wee shall desire

him to visite vs often with his letters, to this end, that hearing of his health & prosperitie, wee maye haue cause of consolation and comfort, offering our selues, &c.

*The Example of the style in
that case.*

ALthough I haue no matter to write vnto you (my deare friend) for that I knowe not of any newes hereabouts chaunced: yet neuerthelesse, the great loue equall betwixt vs, wil not suffer me to let passe any messenger, that I knowe goeth towarde you, without sending you letters by him: for I beleue verily, that you haue as great ioy to read my letters, as I haue to read yours. Therefore (my friend) you shall vnderstande, that I and all my familie are (God be praised) in good health, earnestly desiring to knowe of your prosperitie, and howe all our friends thereabouts doe: for I assure you, there is nothing vnto vs more pleasant, ioyful, nor agreable, then to vnderstand of your heath, good fortune and prosperitie. But this causeth loue (my friend) because that from the time of our youth,

youth, wee haue bene ioyned together with that band. And therefore, my deare and perfect friend, I earnestly request you, that it would please you to visit me with your letters, to the end, that (notwithstanding the distance of place betwixt vs,) our mindes may yet reioyce, & be comforted together, praying you with all my heart, to commaund mee in your affairs, euen as he that is alwayes readie to doe you seruice, God to friend, to whome, &c.

*How to write of some small affaires,
businessse, or newes.*

HAving no matter of great importance to write, yet many times wee are desirous to write of some small businessse or newes of little importance: and so doing, the letter must containe three partes. First, to declare the cause that moueth vs, as in the style before. Secondly, to salute him gently, telling some pretie & merry newes. Thirdly, to offer him our seruice, with heartie cōmendations ynto him, & others,

*The Example, wherein one friend writeth
to another of certaine
small newes.*

Although it be long since I wrote vnto you (right deare and perfect friend) yet is it not so: that I had forgottē you, but because I had not any matter to write vnto you: and therefore hauing nowe founde a fitt messenger, I haue thought good to write vnto you these letters, whereby you might vnderstande, that (God be praised, who disposeth all things) we are heere in good health, beseeching him that it be so with you, and all our friends there. I haue bethought me, & considered with my selfe, whereof I might write vnto you, and haue found none other thing, saue onely to certifie you, that by the commaundment of the King and the ordinance of the court, this day was made a great generall Justing, which was a wonderfull excellent thing to behold, considering the order that ther was kept. You haue heretofore seene, but I thinke not so passingly well handled nor better ordered: for surely the challengers specially with so valiant courage and strength inforced themselves in the Just, that wonder it was to see: and on the contrarie side appeared also such manly hearts & bolde stomackes, that great com-

commendations obtained both parts of
all the assistants : but yet in fine (after
many sturdie strokes on both sides) the
challengers wonne the price, &c.

Moreover, if I had knowen any other
newes, I would haue written them vn-
to you, praying you that you will still
beare me good wil, and oftentimes write
vnto me : recommending me especially
to you, and to such a one, and to all our
other friends therabouts: beseeching our
Lord to send you comfort & health, &c.

*Howe to write letters containing some plea-
sant iests of our selues, besides
other matters.*

There are yet other sorts of Letters:
for these before written, may bee cal-
led simple. Nowe resteth there to ex-
presse the composition of some mixed
letters, which are of two or moe things.
And first, we wil shewe the style of a me-
rie letter prouoking to laughter or reioy-
cing: yea, and it oftentimes falleth out,
that in weightie matters, there is to bee
mingled some pretie conceit, be it tho-
rough iesting of our selues, or of some o-
ther: and such letters must be diuided in-

to three parts. First, we must pleasantly expresse the merrie iest or conceite that we intend to vtter, (our honestie & reputation stil obserued :) for that which we write is only to reioice our friend. Secōdly, to leaue the iest or merie conceite, and to change into some other matter, to the end that it be not saide, that we be altogether scoffers. Thirdly, to offer our whole seruice, as in the letter before.

The Example, wherein a souldier writeth to his Captaine.

IT is no maruel (redoubted Captaine) though you make great account of me: for if I should be in any encounter against our enemies, where it were needfull to part with blowes, you shoulde see howe I would handle my selfe: yea, the great feare that I haue of it, doth make one alreadie to tremble and quake, considering that I neuer fought but vnder the coztaine, and with the pottle and the spiggot. I beleue I durst not assault a snail, if she were armed with her shell and hornes, for as hardie a fellowe am I as euer drew sworde out of a bowe case: yea, in such a matter I would
loue

loue wel the sound of the retraite . And
if euer you sawe man of warre play bet-
ter with a two footed sworde , then say
boldly that I am a liar , for I would run
with the foremost to the fore warde of a
tossing tauerne there to giue the onset .
Secondly (my Captaine) al this I haue
wzitten but onely in iest : for indeede , to
say the trueth (none dispzaised) there is
no man in y whole companie , that more
willingly or more couragiously would
aduenture himselfe in the battel than I
would doe . For by the faith that I owe
vnto the king , & to you , I haue so much
before mine eyes the publike weale ,
and haue so much pitie of the miserie &
calamitie of the poore people , that at all
houres , both day and night , I am pur-
posed to hazard my life in defence there-
of , and in repulse of the enemies: to the
end that following the steps of other va-
liant Champions , I may purchase ho-
nor & renoume . Thirdly , neuerthelesse
(valiant Captaine) I pray you not to put
your selfe in daunger without a cause ,
but if you see that it be needfuleither for
your owne defence , or otherwise , you
shal finde in me such facts (as I will not
bt,

utter with mouth) alwaies prest & ready to obey your good pleasure and commaundement.

How to write Letters concerning merie iests or taunts by some other.

IF wee woulde merily taunt him, vnto whom we write, or some other of who we write, it must be done euen as in the style before written, sauing that in the second part we must earnestly continue on the matter.

The Example, wherein Cicero iesteth with Valerius.

COnsidering with my selfe at this present, (my perfect friend Valerius) the great negligence that is in you, and that since your departure, you haue written nothing vnto me, I cannot excuse you, but to say, that you haue the palsey or else the feuer lorden: and that the handes which were wont to write o't vnto me, can nowe no longer holde the penne. If it be so, recommend your selfe to the Saints of Paradise: or if not, learne to write with your fete, euen as you haue wel done with your handes.

Sc.

Secondly, (although iesting & bourding) yet know I not any other thing, which might be moze gratefull vnto me, or wherein you might do me moze pleasure, than now amongst the great affaires that I haue for the publike weale, to giue me some consolation by your letters, to the ende that I might be certain of your health. You knowe my heart howe I loue you, and doe not request any other thing of you at this present, if not that it would please you to write often vnto me. Thirdly, as for me, if there be any thing wherein I may employ my selfe to pleasure you, you may command me, even as him that is gladly readie to accomplish your good desire.

Howe to write Letters giuing generall commission & charge of businesse or affairs.

There is yet another sorte of Letters, whereby we giue commissiō or charge of certaine businesse generally or particularly, and such letters must containe foure parts. First, to purchase his beneuolence, saying, that for the loyaltie that is in him, and also the confidence that we haue of his person, and that for the loue
of

of vs he wil entreat our businesse euen as his owne: therefore haue we determined to commit our businesse vnto him. Secondly, to declare what businesse, and with what persons, and howe he hath to doe. Thirdely, to expresse the authoritie that we minde to giue him ouer our busines, with al other clauses necessarie to the expedition or execution of the same. Fourthly, to promise to take in good part, whatsoeuer by him shalbe doone, &c.

*The Example, wherein Cicero committeth
to Scipio his authoritie ouer all his
businesse in Rome.*

I knowe not any thing so weighty or so
difficil, (my more than beare friende
Scipio:) yea, though death it selfe should
followe, that for you I would not most
willingly doe. For so willett the loue
and beneuolence that inwardly royneth
and vnifeth vs together: and I doe sted-
fastly beleue that you wil doe the like for
me whensoever I need. Secondly & cause
that moueth me to write thus vnto you,
is for that I haue much businesse to dis-
patch at Rome, where personally (for my
other affaires,) I can not be assent, &
there

therefoze it becometh me to haue some friend resident there for me; that may take the charge of my affaires. Thirdly, and although that I coulde commit them to diuerse other my friends: yet notwithstanding I am afraide in so doing, that I should too much offend you: and shoulde haue that I woulde wholly separate my selfe from you; if I should not commit my causes and affaires vnto you: and likewise if you desist from giuing me commission of yours, our natural and mutual loue might be slightly wised. Which case to auoid, I now send you plaine and especiall pzocuration, in my vrgent and needefull businesse: hauing stedfast confidence in you, that nothing shall perish through negligence. And especially, concerning the cause and pursuite betwene me and such a one, whereof I pray you, procure speedie expedition, as knowing well the great wrong of the aduerse partie, and my good right, which hath great need of aide & succour. Fourthly, I beseech you againe to haue my affairs in remembrance, whereof I giue you the charge & plain commission irreuocable: al which things I wold haue

hane you to doe and procure, even as though I my selfe were personally present, and whatsoever you shall doe, I promise to be content withall, vnder obligation and bond of all my goods, according as more plainly is contained in the procuration (or letter of Attozney) which I send you herewithall. And thus finish I my letter, praying, &c.

How to write Letters giving particular commission for some affaires.

Often times it happeneth, that we commit, and give charge of some particular businesse, and such Letters must be divided into foure partes, even as the other before written. Howbeit, in the second part we must expresse one or more businesse and affaires by order, in euery article, the things that wee would haue dispatched being particularly shewed, plainly and manifestly.

The Example, wherein Appianus constituteth Cicero his receiver in Sicily.

The perfectnes of fidelitie that I haue in you (my loyall friend Tullie) and the which you vse towards all your friends,

friends, as I haue alwayes perfectly per-
 ceived it, doeth giue me no small hope,
 together the loue and benenolence wher-
 with we are vnited) that your wisdom
 & liberal humanitie, taketh great plea-
 sure to employ it selfe about my busines,
 if I commit any vnto you. Secondly,
 and to the end that I giue you to vnder-
 stand, what businesse I intende that you
 do for me at this present, you shal know
 and vnderstand, that in your prouince I
 haue had to doe for the Senate of Rome,
 and that great sums of money remaine
 due vnto me by diuers of my creditours
 thereabouts. And seeing that I am at
 this point assured of the good will you
 beare vnto me, I haue thought good to
 constitute you my procurour, or Attor-
 ney, to receiue of such a one, so much:
 and of such a one so much: &c. wherof I
 send you the schedules and obligations.
 Thirdly, and if any of them, or any o-
 ther, wil resist you, and refuse or delaie
 the payment, I giue you power and au-
 thoritie to constraine them by all wayes
 of iustice, euen as I might my selfe, if I
 were there personally present. Fourth-
 ly, whatsoeuer you shal do for me, I pro-
 mise

li.

mise you to be content therewithall, and
 binde me by the procuration which I
 send you by this bearer, with the bills and
 writings serving to that effect, I commit
 the whole vnto you, certifying you that
 of me also you haue a friend prest & ready
 to doe whatsoeuer you shall commaunde
 him. From Rome the, &c.

Of How to write certaine mixed Letters.

YEt is there another sort of letters con-
 taining intermixed matters, which
 are to be diuided into two partes onely.
 First, to declare the most necessarie busi-
 nesse: neuerthelesse, we must alwaies be-
 gin with some honest preample, like as
 if we write to our friend saying, though
 we be occupied and busied with many af-
 faires, yet we intende to visite him with
 our letters.

Secondly, to declare particularly and
 plainly our intent. And if peraduenture
 it behoue vs to answeere Letters receiued
 from our friend, in such a case, for the pre-
 amble we shall say that we haue receiued
 his letters, the which were very comfor-
 table vnto vs, and that we intend orderly
 to giue answeere: in the end whereof we
 may

may write that which we wil beside, offering as in the other before, &c.

The example, wherein Cicero writeth to Curio concerning his businesse.

I have by this bearer received your letters (my singular friend Curio) whereby I greatly reioyced when I understood the good health and prosperitie that is with you and yours: yet notwithstanding, I was something sorie when I sawe my selfe accused of negligence, for that I have not written unto you so often as you desired, and as I ought to have done. And certainly I confesse, that I am greatly to be blamed: for in deede I was not verie much busied, and am verie glad that I knowe that my letters doe so greatly comfort you, promising you, that from henceforth, there shall passe no messenger, but I wil visite you with my writings, and wil neuer thinke it any labour to write unto you, so long as I may pleasure you. Moreover, you write unto me that I shoulde certifie you of your businesse, in what state they are: I assure you, that day and night I goe about to dispatch them, but the cras-

tinelle of your aduersaries is so great, that I am forced to defer, attending the good houre to breake and frustrate their malice, the which notwithstanding, I beseech God to maintaine you in your honour and dignitie. And whereas you will me to send you my booke of the lawe, I would gladly doe it, but for the occasion of these troublesome times, I thinke it needful to tarie til things be more peaceable, and then wil I satisfie that which you desire, that is to say, you to command, and I to obey, &c.

Howe to write Letters containing diuerse and sundrie matters.

Letters containing many sorts of matters, may bee diuided into as many partes as they containe sundrie matters: and we must begin with the most principall part, alwayes obseruing the rules before written, and afterwarde the most necessarie, and so consequently euen vnto the ende, so that the whole bee finished in order and by articles: howbeit, it is good to place in the beginning some preamble fit for the matter: and finally to offer as before. Note also, that if there be

que-

question both of our friends affaires, and of our owne, then it is decent to begin with thoſe of our friends, and afterwards to ſpeake of our owne, thereby to giue him to vnderſtand, that wee haue his affaires, as much or more in remembrance, than our owne.

The Example, wherein Tullie writeth to Pompilius, of comforting, grane, and domesticall matters.

I vnderſtand (my vertie perfect friende Pompilius) by Letters receiued from ſome of our friendes, that your valiant father is deceaſſed out of this world: and this knowe ye, that in as much as wee are firmly knit together in perfect frienſhip, therefore it is verie beaue ſo: mee to ſuffer : yea, I eſteeme it euen as mine owne aduerſitie, as friends ought to doe. But when I conſider howe well borne he was, and that he came in marriage with noble and ſage parents, and by his vertues got ſuch dignities and authorities, as can ſcarce be recited : yea and mozeouer (which is almoſt impoſſible) that he was alwayes in fauour both with the Lords and the people, that hee

hath run his course of nature, and that he is godlie departed. I finde no cause to lament, but with all my heart to render thanks vnto God that gaue him so many gifts of vertue in this worlde, and now after many yeares hath called him from this terrestrial darkenesse, to his cleare celestiaall light. Secondly, let vs now speake of other matters: you shall vnderstand that it is reported vs, euen to the whole Senate, that the French men prepare a great host against our common weale, and haue already overrun our fields: therefore it is condescended, that manfully & with a good courage, we shal goe against them. And this to doe is established Pompeius, who in wisdome, counsel, & warlike authoritie, hath none like vnto him to conduct our armie. Therefore I counsel you to leaue Cumane, and to come into this Citie, during the expedition of this warre, for to auoid the hurt that might come vnto you. Thirdly, you write vnto me, that I should receiue money of your debtors: I will doe it willingly: but during this tumult, I determine nothing in the Senate, nor elsewhere, vntill that things be more quiet:

quiet: & I dare boldly write vnto you, that if you come hither, you may get honour & profite: and then shal you see what diligence I haue vsed towards your creditors, and in the aduancing of your estimation, assuring you, that I am wholly at your commaundement.

Howe a Prince faithfully certifieth the worthe qualities of a man.

AL, or most part of the styles before written, are addressed either to our superiours, equals, or inferiours, which might seeme to suffice for this litle worke: yet neuertheless, because I would haue the gentle readers to vnderstande, that I delight to expresse abundance of styles, I haue thought good to recite some styles, which sundrie writers, and learned men, haue accustomed to vse, following therein the example of diuerse good Orators. And, the first style shall be a letter of fidelitie or credite, to wit, When a Prince writeth to one or to many the veritie and truth of a thing euen as it is, giuing perfect notice that it is so: and such Letters must containe three parts. First the Prince putteth his name, his

title; and other phrases agreeable to his highnesse. Secondly, must be placed the discourse or entrance fit for the purpose, whereof we intend to write. Thirdly, to purchase beneuolence to the thing or to the person, whereof we write, causing credite to be giuen therunto: expressing the very truth of that which we commend, or the vertues of the person.

The Example, wherein the Duke of Venice certifieth the wisdom and science of G. A.

Augustine by the grace of God, &c. To all them that shall see these letters, health and comfort. Secondly, the maiestie of a Prince, and his magnificall authoritie is not onely to punish and correct vice, but also with his whole power he ought to detect and chase away all vicious persons: and euen so likewise ought he of iustice and maiestie, the good and vertuous, full of sapience and studie, not onely to amplifie with goods and honour, but also in all thinges to giue them support, fauour and praise. Thirdly, and so: that it is many yeres agoe, since we haue perfectly known
George

George Alexander Doctour, very expert and ſkilfull, as well in the Greeke as in the Latine tongue, yea, loved, eſteemed and honoured of all men, for the grauitie of his eloquence, therefore (beſides the benefites that we haue ſhewed him) it is yet our minde, that by our faithfull witneſſe, the vertues which are in him ſhould be knowne vnto al men, and by your relation alſo to be the moze magnified. Whereupon wee recommende vnto you the ſaide George Alexander, in all his affaires. And ſorely the citie or towne may thinke it ſelfe verie happie, wherein hee ſhall vouchſafe to abide, for the excellent doctrine that is in him. Moreover, if there be any ſervice or pleasure done vnto him for our ſake, we eſteem it euen as it were done vnto our ſelfe, and for the ſame wil giue perpetuall thanks. In witneſſe whereof, wee haue ſealed this with our ſeale manuel. Given here ſuch a day, &c.

*Howe a great Prince writeth of
peace or warres, &c.*

There is another ſort of Letters when a great Prince writeth generally to all,

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or

or to an Vniuersitie, a towne, a citie, a countrie, a communaltie, or to some publike person, as to intreate of peace, wars, appointment, &c. and such letters must be diuided into three partes. First, the name of the prince, and al his titles, with salutation. Secondly, the cause moving wherefore we write, declaring that it is iust, honest, and reasonable, the which we shal prooue, as wel by reasons to depresse our aduerſarie, and to desire always to maintaine iustice and equitie. Thirdly, the matter that wee intende, bee it of peace, or warre, or of some other greater matter, and let the conclusion be tending to our purpose containing the small clauses, agreeable and necessarie thereunto, according to the rules before written.

*The Example, wherein the Emperour
maketh peace with the king
of Hungarie.*

FRidericke by the diuine grace, Emperour of the Romans, of Austrie, of Syrie Duke &c. And Counte of &c. To Mattheu king of Hungarie, &c. sendeth greeting. Though there be many reasons, which might prouoke vs to make warre
against

against thee, more then are to be founde,
that might perswade vs so, to make
peace with thee, (which were too long
presently to recite, neither also shall it be
needful, so, as much as thou doest vnder-
stand them wel ynough :) yet to the end
that to thee & thine it may appeare, that
there is in vs more liberality, gentlenes,
& humanitie, then desire of reuengement,
against your ingratitude, wee haue
thought good to make peace with thee, to
this ende, that our wars being thus cea-
sed, our people & thine being soe wearied
& trauelled, may return to their houses in
their desired peace, to restore their goods
soe dispersed & wasted. Moreover, & so
this cause, I certifie by these presents, y
from hencefoorth, secluding al disoord and
dissension, which heretofore hath, or
hereafter might haue bene betwixt vs,
we wil with thee make & establish firme
and stedfast peace, vnder the limits and
conditions passed and accorded betwene
our Ambassadors. Wherefore, we
admonish you, that thou and thine bee
prest ioyfully, and with a good will, to
receiue this desired peace, and to keepe
it on your part inuiolated, euen as wee
haue

hane ioynded to ours, and as wee our selues mind to doe: to the ende that thou mightest knowe the good, that we would that in well and faithfully keeping this peace, and causing it to be kept and obserued without interruption.

Howe a noble man writeth Letters for the promotion of a man.

WHen any Lorde or Noble man writeth for the promotion or preferment of a man, or that he writeth to him whome he mindeth to preferre, or to another to provide for him, of whome he writeth, such letters are to be deuised into three partes, as before. First, he putteth his name and his titles, with brieue salutation. Secondly, he getteth beneuolence to the person, whome he mindeth to preferre, by praying him of some particular vertue, saying that therefore he deserueth to be had in fauour and estimation with al men. Thirdly, he getteth beneuolence to his own person, saying that for those causes he is moued to shew him fauour & comoditie: afterwards, he addeth to take in good part the good wil: for such a benefit or thing giuen, is not sufficient to reward such vertues, offering, &c.

The

*The Example, wherein the Countie of
Pauie, writeth to the prefer-
ment of A.*

IOannes Galeas Maria, by the grace of
God, Countie of pauie, and Lozde of
Genoes, to Angelicke sendeth greeting.
Secondly, the excellent melodie and in-
credible harmonie of Musicall science,
wherein thou excellest not only the other
Singers of our Chappell: but also there
is none which may be cōpared vnto thee,
with other great and innumerable ver-
tues, for the which of all people (both pri-
uately and publiquely,) thou art renow-
med, praised, esteemed, and reuerenced:
Such things, I say, doe prouoke and in-
cline me to beare thee good will, to aid and
succour thee in thy desires, euen as custo-
mably wee doe to our seruants and fa-
miliar acquaintance, to the end to stirre
and moue other to well doing, when they
see the vertuous to be rewarded and ho-
noured. Thirdly, and to the ende that
moze plainly may appeare to thee y great
affection & loue that we beare thee, we doe
constitute thee to receiue in the countie of
Aquedoace the fruits, rents, profits, and
reuenues due vnto vs, the which wee doe
freely

freely giue thee by these presentes, and so doe declare and commaunde it: willing thee gently to receiue it, which is too little to be compared to thy vertues, trusting hereafter if we be of power and abilitie, that thou shalt perceiue how we do desire the aduancement of our good seruants, by magnifying their vertues, offering &c.

Howe a Prince ecclesiasticall or temporall, writeth letters forbidding a thing.

WHen a Prince ecclesiasticall or temporall writeth to one or to manye, commaunding and forbidding not to finish a thing alreadie begunne, or not to take in hande a thing alreadie pretended: such letters containe three partes. First, his name and his titles, with salutation. Secondly, he giueth to vnderstande, that hee vnto whome he writeth hath enterprised, and purposeth to finish a thing which he would not haue him to execute: shewing the causes and reasons, either true or like to be true, dissuading from the doing of such a thing. Thirdly, he placeth his commaundements & inhibition in brieue termes, & wel to be vnderstanded, euen as it apper-
teineth

reineth vnto a Prince, adding thereto injunctions & royall threatenings, if it bee gainesaid or withstanded: the which threatenings neuerthelesse, ought to be moderated with modestie, & not ouercharged with rigour, to the ende that through too great rigour, it be not perceiued that the Prince speaketh of choler or anger, the which a wise man ought not to doe: and then to set the day and date, &c.

*The Example, wherein the Pope forbiddeth
king Ferrand the building of
a Castle.*

INnocent Bishop, seruant of the seruants of God, to our sonne Ferrand king of Pouille, health and Apostolicall benediction. Secondly, by the Letters of our reuerend brother the Cardinall of S. Peter ad Vincula, by our commaundement, Gouvernour of the field Picenine, & legat, wee haue had vnderstanding, that in the ends & borders of the kingdome of Pouille, toward our field Picenine, which belongeth to vs, thou wilt (breaking the appointementes and concordies made betweene vs,) buylde strong places and Castels, as hee sayeth, hee knoweth by the report of diuers people, worthe
of

of credit, who do say, that they haue seene thy preparations. And as thou knowest, such manner of newe buildings, especially erected vpon the front of the Sea coast, (where they may giue great occasions of euil doing and hurt,) are things, which of their own nature, induce a man to suspicion, and to thinke some euil conspiracie. Wherefore, wee cannot but greatly doubt, least thou intendest some treason against vs. Thirdly, we therefore will thy maiestie, to desist from building such castels and forts against vs, if thou wilt with vs haue peace and perpetuall tranquillitie. But if peradventure thou wilt not cease, then vnderstande thou for a certaintie, that we shalbe constrained to repulse the iniurie, that thou wouldest doe vnto vs, following those meanes whereby it is lawfull to put away iniurie. Howbeit, we haue a confidence that thou wilt doe nothing that might be preiudiciall vnto vs, the which no good king may nor ought to do.

Yoven at Rome, &c.

Here endeth the first

Booke.

The

The second Booke, con-
teyning the copies of sundrie lear-
ned mens Letters & Epistles.



Although the instructions and styles here before written, might suffice to content the readers of this little volume: yet because courageous minds shal haue aboundance and choyce of matters, I will not here make a finall end, but haue thought good (ouer and besides all the styles of the Letters and Epistles here before written) to adioyne a number moe of Epistles and Letters of sundry styles, as well of Latine Oratours, as also of other learned and discrete persons: trusting that the whole being well scene and considered, (except peradventure the minde and courage of the reader be altogether ignorant and sluggish, of the number of them that remaining in the gulse and bottome of the rechesnesse, haue their sense so corrupted, their memorie so slipperie, and their minde so dull, slowe and asto-
L. nied,

nied, that they may rightly of every one be taken and esteemed as brutall and barbarous, which ceasing, and a good will succeeding) there is no doubt but a man shal hereby easily learne to make a Letter or Epistle so wel adorned, and garnished, that it shall render vnto the readers and hearers, not only great ioy and commoditie, but also to the inditour profit, praise, and inestimable delectation.

Hermolane Barbarus writeth vnto

George Merula.

PLato in that his diuine institution of lawes, amōg other soueraigne things, maketh mention, that it is needefull in a common weale, to prescribe and giue order, that it bee not permitted vnto any man to shewe either privately or publicly any thing that he hath composed, except it be first perused and approued by the Iudges thereunto assigned. Woulde to God (O discrete Merula) at this day we had the same law. Certainly so many people should not then write, and so selwe should not apply themselves to good letters: so; now through the abundance of many naughtie books, we are greatly in-
dania.

damaged: & leauing the approued & known authoꝝs, we follow the base & blinde wꝛiters: & (that which is also to be lamented) we iudge of studies according to y^e good oꝝ euil authoꝝs one with another, without indifferencie oꝝ coꝛrection. Fro^m the spꝛing & fountaine is risen this moꝛtall & monstrous persuasion, that Philoſophers & Conſuls cannot be both equal & eloquent, foꝛ the which ſentence (becauſe in many places we haue argued to the coⁿtrarie, as well in ſpeaking and diſputing as wꝛiting) I doubt not but of manye I haue incurred hatred and offence, oꝝ (according to the common pꝛouerb) haue angered the Malpes. But ſith wee haue the oth of this knight hood, it were a capitall crime to acquite ſo honourable a charge. And certainly, I oꝛdeyne and appoint (nowe that I haue power and authoritie, not to chꝛde oꝝ bzall, but by wꝛiting oꝝ interpreting to pꝛooue my cauſe befoꝛe wiſe and learned perſons, euen as the thing it ſelfe ſhall witneſſe,) that there is altogether no matter, which this flourishing and readie kynde of pꝛonouncing and ſpeaking doeth not receiue, and hath not foꝛ it his naturall

historie : yea, and conteyneth not his be-
 rie particular and sensible reasons . For
 this is of Plinie the second (without all
 controuersie) constituted and agreed vpon,
 and the same is that, whereof euery
 one vniuersally maketh question and de-
 bate , in such sort, manner and forme, as
 I thinke verily I my selfe haue first tou-
 ched it, in *Themistio*. That which I haue
 proposed, I pray thee Merula, as effectua-
 ally as I can deuise , that thou wouldest
 say for mee, even as for thy selfe, and that
 thou wouldest be, not only my defender,
 but my helper, iudge, and corrector . For
 certainly it cannot be denyed, but that in
 Philosophie there are sundrie places, the
 which to vtter and expresse, it is needeful
 and necessarie sometime to feigne and re-
 newe . And this doeth Marcus Tullius,
 and all the other ancient and great Phi-
 losophers graunt and allowe : the which
 is nowe by manner of preloquution and
 reuerence granted vnto vs : and as hee
 saith, we may name & place new words,
 where we see the Latine to be corrupted
 or altered, as in the names of money and
 coyne, or such like. And herein woulde I
 haue thee to be an equal Censor or Judge
 if

if peradventure thou findest in these bookes any thing either altogether feigned to the semblance of certeine voyces, or by licence that I saye not rudely or hardly translated, or by abuse too boldly transposed, or else by a certaine imitation somewhat too comfo2table. Howbeit I thinke thou shalt not finde many, which might offende thee, or to be troublesome: tenne at the moste, or thereabouts, thou shalt find in the whole wo2ke that I send thee herewithall, the which a man may say are not taken rightly frō the Latine, and yet are there some of them, that we haue receiued and taken, even from the Latine eares, some we haue newly made for the other I take no disdaine of the vsage of learned and wise men: howbeit, I wil not seeme to affirme my selfe to be wholly vnrep2oneable, least peradventure some do obie2t and say, If thou excuse thy selfe, that thou art not barbarous, what is it then that thou sayest? And thus I wholly submit my cause to the indifferent Iudge, void of parcialitie. Farewel. Frō Venice. 1480.

Hermolaus Barbarus writeth to

Angelus Politianus.

I A that thou hast conceived incredible
joy for my prosperities, thou hast there
in done no newe thing, nor any thing
which I had not before hand well sene,
and by imagination presupposed. I know
with what carefulnesse and great for-
wardnesse of understanding, thou hast
taken in hande this busie and unspeak-
able charge, to adorne and extol my name.
And although thou hast therein beene
constant, diligent, and effectuous, yet (with
in so doing, it seemeth that thou speakest
for thy self, when thou speakest for me.)
I doe nothing marvell, in that thou hast
thought to profite thy selfe, when thou
hast bene about mine affaires. I give
thanks unto thee, and will glue conti-
nually, not only as to a louer & a friend,
but even as unto Politician, that is to say,
unto a man right wise. And certainly
it is a greater thing to be praised of Po-
litician, then of a friend: for the testimonie
and iudgement of a friend might bee de-
ceined: but of Politician a friend can never
be deceined. And to my Lorde Lauren-
tius, no lesse my Prince than thine, I am
greatly bounde and beholden, see him-
selfe therefore in witnesse; I am in great
danger

baſinger leaſt in ſo many benefits and me-
rites; which if hath pleaſed him to beſtow
upon me, I appeare to be vngratefull
and barbarous.

*Marcus Plinius writeth vnto An-
gelus Politianus.*

I nowe Politian, I ſhoulde ſaye, that I
greatly meruelled at the haſtineſſe and
eloquence of thy ſtyle, ſome peraventure
would ſuppoſe that I were too full of mer-
uelling: certainly in others, I am accu-
ſtomed to meruelle at things for the no-
ueltie of them: but in Politian, I meruel
at things which are vnto mee of long
time verie well knowne; howbeit for a
veritie I nowe haue in admiration, not
old things, but new things. For my Po-
litian hath ſo happily increaſed with in
ſhort ſpace ſince his youth, that for his
ſtyle, he ſeemeth vnto me wholly another
man, & altogether new: & therfore he that
being euen a chyld, hath not ſmallly plea-
ſed me, & being a yong man greatly plea-
ſed mee, nowe that he hath paſſed his
youth, both perfectly and worthily pleaſe
me: for euen as his beautie hath daily in-
creaſed, ſo alſo hath increaſed his graci-

And certainly also this pleaseth me wel, that it should so be, for this cause: for oftentimes I presupposed, and as it were prognosticated, that it would so come to passe: therefore I pray thee holde on as thou hast begun. Divine, to the ende that thou maiest likewise make mee a true Divinator. In respect of that that thou extoldest the Marfilian in everie place, with passing praises, I doe marvel no whit at all. Who is he that in pronouncing his proper praises, is not vehement and warmeth not himselfe? Who is he, so unsensible, that delighteth not himselfe in that which belongeth unto himselfe? Francus declared unto us, that thou hast had talke of us with all the wise and learned, especially with Hermolaus Barbarus. What wilt thou that I doe for thee? Certainly I will willingly doe it, Farewell.

Politianus answereth unto

Marcus Fascinius.

Thou perceivest not in me everie day newe things which are worthe to be praised, but rather newe things in thy life, through the which thou praisest me; and

and that which seemeth vnto me such a
boundance, is thy exceeding loue: wher-
by (as *Propertius* reciteth) of nothing is
raised a great hystorie. And verilie I
thinke thou wilt make me a Diuinator,
for thou hast caused me to diuine, when
as euery day I say and preach that thou
art a Diuine. Farewel.

Innocent Pope, to Angelus Politianus.

M^p welbeloued sonne, health and A-
postolicall benediction. The booke
which thou lately diddest sende vnto vs,
translated out of Greeke into Latine,
we haue heartily and gladly receiued, as
wel for the noueltie of the thing, as for
the iudgement of diuerse, whom in these
parts we esteeme for learned and wise.
It is so wel furnished with learning and
wit, that therewith our Librarie shall
be greatly adorned: and therefore, we
give thee most heartie thanks, recom-
mending thy vertue vnto our Lord, and
exhorting thee from henceforth to perse-
uer in such like things: to the ende that
by these honest labours, thou maiest one
day get greater praises, and that thou
maiest deserue at our hands more fertile
grace.

grate, And in token, aswell of the good will that we knowe to be in thee to vs ward, as for the great fatherlie loue that we beare towardees thee, we haue thought good to sende vnto thee two hundred Crownes, by our wel beloued sonne Iohn Turnabon, to the ende that by such succour of liuing, thou mightest more easily support and also accomplish thy labours and woꝝkes.

Given at Rome, at Saint Peters, vnder the seale of the fisher, the xvi. of August 1487. The third yeare of our Pontificalitie.

*Prince Lucidor to the Ladie
Alastraxeres.*

Madame, were it not, that I thinke ye haue bene strangely misinformed of the great wrongs Don Florissen hath done vnto me; I suppose your diuine excelenſe would not haue bene in battel against me, to haue hindered the effect of the execution of that iust vengeance that I ought to take vpon him, aswel for mine owne cause, as also for the iniurie that Amadis of Greece (his father) hath done to my sister Lucelle, who

who is here with me. But to the ende,
 Madam, that you may knowe, that hee
 hath iuſtly moued me to aſſaile him in
 ſuch ſort, as ye haue ſene, ye ſhall vnder-
 ſtand, that he hath violently forced and
 led away Helene the daughter of Appo-
 lonia, who of long time hath bene pro-
 miſed vnto me, to be mine eſpouſe, and
 ſo ſuch haue I accepted her and will
 haue her. I pray you then conſider, how
 much the thing muſt grieue me, & ſhewe
 not your ſelfe to be ſo great an enemye
 to your owne highneſſe & good renowme,
 as to hinder the execution of ſo iuſt a re-
 uengement: but rather to ſhewe fauour
 and aide vnto him that followeth it: thus
 doing, you ſhall obſerue the integritie of
 your iuſtice. And thus Madam (preſen-
 ting my humble commendations to your
 good grace) I ſhall pray the Soueraigne
 to giue you the accompliſhment of your
 deſires.

Your couſin and entire good friende
 Lucidor, of &c.

*The anſwere of Alatraxeres
 to Prince Lucidor.*

Erceſ.

Excellent prince Lucidor, the diuine Alastraxeres, (daughter of mightie Mars the God of battels, and of the triumphant Zahara Quene of the mount Caucase and of the East mountaines) doth send you salutation and amitie. Ye shal vnderstand that I haue receiued and read your letter, wherein you greatly complaine that I haue aided Don Florissel, by whom ye alledge that you haue bene greatly iniuried: for answere thereof, I pray you consider howe much I am bound (as all other princes ought to be) not onely to minister iustice and fauour to them that haue good right: but also no lesse bound to requite good deedes and seruice done, and surely, I am as much bound to Don Floriss. as one person may be to another, and that for many causes, which to declare to you at this present, would be too tedious. Therefore it seemeth to me, that you shoulde not be offended with that which I haue done in his defence: yea, though I had heretofore knowne your difference: for my highnesse doth bid me to succour him in such necessitie as I found him, neither ought you to haue procured reuenge and
in

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iustice by inequalitye of force, but first to
haue summoned and aduertised him to
repaie the iniurie he had done you, and
if therupon he refuse to satisfie your rea-
sonable aduertisement, then might you
proceede further by good and moderate
deliberation. Thinke and esteeme there-
fore that I haue done but my duetie to
Don Floriss. neither wil I refuse to satis-
fie you, and to maintain your right euen
against him, the matter being first wel
knowne & examined. But in the meane
space, I pray you to agree and accord the
difference betwene you without shed-
ding of bloud, and not to present the im-
petuositie and hastinesse of your choller,
which hath caused you to haue the sur-
name of vengeaunce, not conuenient
truely for a prince: for the gods woulde
that we should leaue all vengeaunce vnto
them, because we cannot keepe a meane
in the executing thereof, and punishing
of them that haue offended vs. As tou-
ching me, I wil take paines, and per-
swade him for peace betwene you, assu-
ring my selfe that he wil not denie it me.
And in this hope, I wil end at this time,
wherein you and all my Lords of your
com.

companie shall finde my recommendati-
ons to your good graces : beseeching the
Gods to maintain you in health. Wholy
yours, and readie to do you pleasure, the
diuine Alastraxeres.

*Innocent the viij. Pope, to his welbeloued
sonne Laurentius de Medicis.*

Welbeloued sonne, health and Apo-
stolical benedictiō. We giue thanks
vnto thy deuotion, for that through the
same, our welbeloued sonne Angelus Po-
licianus, (a man very learned and expert)
hath sent vs a booke, translated out of
Greeke into Latine, dedicated vnto our
name, and the which not onely by our
owne iudgement, but also by the iudge-
ment of other wise men, vnto whom we
haue shewed it, is greatly commended.
It shalbe of vs (as appertaineth) great-
ly esteemed and honoured, and shalbe an
ornament in our Librarie, which shalbe
vnto him a testimonie of his vertue and
learning. We exhort thee aboue all
things to prouoke and moue the same
Angelus, by thy authoritie, to make and
compose like workes, which will bring
forth vnto him vulgar estimation, & vnto
vs

be no small delectation: who, for so honest labours, partly by benefites, partly by other things will cause that worthe thanks and rewarde shalbe employed and giuen vnto him. And now in token thereof, wee haue appointed to bee sent vnto him, by our well beloued sonne Iohn Turnabon, 2. C. crownes, to the ende that his booke shoulde not remayne without recompense. Pouen at Rome at S. Peters. &c.

Angelus Politianus to Innocent the viij.

Pope rendereth salutation.

I knowe not in what sort to render thee thanks, moste holye father Innocent, soueraigne bishop, which hast with so great praises, and ample liberalitie rewarded our small labours, which thing I consider and interprete to haue bene so done for this cause: to wit, that it hath pleased thy holinesse and blessednesse by this meanes to erect, and stirre vp the mindes of learned men (which of long time haue lien stil, & as it wer slumbyed) when they vnderstand to be in so worthe a Bishop of this time, such and so great humanitie and liberalitie, that now even
the

the basest and least in order, remains not onely praised and honoured, but also liberally recompensed. Certainly these praises, together with the present and vnlooked for benefits on me bestowed, haue added vnto mee as it were spurres and prickes, & haue charged me with a great carefulnesse, so to keepe and behaue my selfe, that at no time, or by no cause, I be found to be vntwoorthie of this thy liberallitie and fauour, wherof I wil take care, and wil so inforce my selfe, that this our tender territorie, (to the tillage whereof thy magnificence hath now giuen such & so great succour) shall bring forth hereafter newe reuenues to thy sacred Maestie.

Valeat tua sanctitas. Florentia, &c.

*Galduane to his fellowe knights,
and souldiers.*

Vnderstande (my companions) that the first & soueraignest goodnes that may be in an armie, is to haue a head ruler, that can wisely order and aduise the thing that is requisite to be done: and the next, to haue obedience in executing the thing that he commaundeth. We haue here

here not onely one Captaine, such as I
speake of, but two or thre, yea more than
twentie, who are so agreeing together,
that there is but one will, one heart, and
one aduice. Seeing then the first goodnes
and benefite is not denied vs, let vs draw
nere to the second, and so no doubt shal
we cause our fortune to ayde vs against
the most discourteous king that is vpon
the earth, who purposeth to destroy our
goods, and liues, through the huge and
mightie armie that he hath caused here
to arriue, thereby vterly also to impoue-
rish and defloure a poore Gentlewoman.
But yet is he farre from his account and
purpose: for we will assist her, as long
as we haue any life in our lims, or blood
in our bodie, accomplishing the bolde
that we (retaining the order of knight-
hood) are bound vnto. And whether we
liue or die, it shalbe vnto vs an immor-
tal glorie, valiantly to fight against
him that ought to be a iust defender of al
Ladies: so that the thing, that of many
might be called foolish hardnesse, shall as
concerning vs, and in our quarrel, be cal-
led vertue & magnanimitie of courage.
Boldely let vs therefore runne in vpon
them,

them, without feare of death, or any danger, having nothing before our eyes but honour: for in such like warlike actes, Fortune her selfe would not be feared nor doubted. And if we be victors, in as much as they are more than we in number, so much our glorie shall be the greater, and our name so much the more spread abroad, taking upon vs with so great an heart and courage, a thing almost to man incredible.

A certaine man writeth to a Book-binder of Paris.

Worshipful Sir, assured I am, that if I shoulde commend me an hundred thousand times unto you, yet shold I doe lesse than nothing, if it pleased you not to account me for one of those that with you dwell, therefore I pray you, commend mee unto you: certifying you that since my departure, I have written sufficient matter unto you, according to my rudenesse, wherunto you have made me no answer. Wherbeit I marvel not therat, considering that you have bene so busied about the urgent affaires of the king, that you have had no leisure to attend thereunto: where.

*Commendatione into you
my well beloved lady and
brother I desire*

wherefore you are worthily to be excu-
sed. And though it be so, that I am trans-
ported into a farre countrie : to execute
needfull things, yet is it not to be sup-
posed, that true love should decay, tho-
rough the vntill separation made be-
twene two friends; whereof you are the
one and I the other, at the least I am
pours, and beleue that you are mine.
And therfore as mine, I haue not, nor wil
not deferre to write vnto you, trusting &
being assured, that through the receiuing
of my letters, I shall cause you to bee
more ioyful, and to haue me in remem-
brance. Doing you also thereby to vn-
derstand, that if it would so please you,
I would gladly haue certaine litle bookes
(whereof I spake vnto you) dispatched
from the binding, handesomly and neat-
ly, as you knowe wel howe to doe them:
yea, farre better than I can expresse and
write vnto you. Of a thing well done
the praise remaineth to the Authoꝝ and
not hereof, wherein I knowe you shall
be partaker, so that you worke so per-
fectly, as no man wil, nor can finde fault
therewith. Moreover, if there be any
thing in these parts, wherein I may plea-
sure

sure you doe but command it, and I wil obey, according to the possibilitie of your saide friende, not to be compared to his good will: recommending me alwayes most humbly to your worship, unto your wife, and to al your children, unto whom I will not forget the wine, my booke being properly and handsomly bounde and dispatched. Thus cease I for this present, beseeching our Lord to send you health and welfare with long life. From Selure, the 11. day of October.

An Epistle of Angelus Politianus to Laurentius de Medicis his Uncle.

Baptista Leo Florentinus, of the most clere and noble familie of the Albertines a man of excellent spirit, of good and deys iudgement, and of exquisite doctrine, hauing left vnto vs his posteritie many noble deedes, actes and monuments: consequently and in fine thought good to report vpon 2. booke speaking of Architecture, or the science of building, the which being amended, corrected, and polished, intending to set them forth to light, and to dedicate them vnto thy name, was by fatall ordinance preuented

ted by death and so deceased. His brother Barnard, a prudent man, alwayes mindefull of the amongst the chiefest, to the ende to aduance the memoire of so worthe a man, and to render thanks for thy merites on him bestowed: the foresaide booke written according to their true paterns and examples, and reduced into one volume, he doeth offer and present them vnto thee, my good Laurentius. And in verie deede he desired, I should commend and adorne with wordes the same gift towards thee, and also towards the author thereof, *Baptista Leo*. The which I haue not thought good to doe in any case, to the end that thorough default of my vnderstanding, I diminish not the praises of a man so excellent, and of a worke so wel brought to passe and finished: for vnto that worthe worke shal come more honour and renoume by the learning and reading of it, than by any wordes wherewith I am able to set forth the praises thereof, fearing and doubting difficulties of the Epistle, and doubting also the imbecilitie and weakenesse of our Oracion: for vnto any man not ignorant of the perfection

and integritie of the remoued Letters,
and of the secrete and hid discipline, and
it might be doubted, whether his speech
and style doeth more touch the art of Or
atorie, or of Poetrie, whether it be
more graue, or ciuill. In this order hee
hath followed the true trace of the Anti
quitie, in such sort that he hath by sense
cōprehended & reduced into example, not
only the reasons of the ancient builders,
their engines & instruments to worke
withall, but also hath wonderfully excog
itated and published newe formes and
styles of buildings: yea, & besides this,
he was also a good Painter, and a cun
ning Caruer. Howbeit in the meane
time, he ordered all things according to
true proportion & measure, in such sorte,
that all people might repute of him sin
gular & worthe things: so that I iudge
and suppose, that I were better to be si
lent, than to speake too litle, euen as Sa
lust saide of Carthage. To this Booke
therefore, (D Laurentius) thou shalt at
tribute most principall and chiefest place
in thy Librarie, and shalt reade it dili
gently: and shalt take care to publish it
commonlie: for it is worthe to passe of
ten

ten by the mouthes of expert and learned men : yea, it is a fauourer and a berie patrone of learning, amongst all men liuing, nowe fallen vnto thy lotte. Farewell.

Angelus Politianus to a certaine friend of his.

If I had begun to haue loued thee, for thy riches, I should nowe haue ceased to loue thee, or to be thy friende for that thou nowe ceasest to be rich : but mozeouer, if I had nowe ceased to haue berne thy friend, then had I not bin thy friend, neither when thou wert rich, but a flatterer : the whosoener can be, can not be free, but a bondslaue.

Politian to his friends.

You are many, which together be-
maund letters from me, but beholde
I send vnto many but one onely : for it
behoueth to sende one onely Epistle vnto
many, whom I only loue. The which
shall be as good as many, when many of
you shall reade it.

Politian to an enuious person.

¶ 4

Thou

Thou art enuious to euerie one of euerie thing save enuie, but of that thou art enuious towards thy like, who is yet more enuious than thou: and by that meanes there is no enuie in thee: and yet notwithstanding thou hast enuie at his enuie, and by that meanes hee is lesse enuious than thou. Who you are, I will not expresse, because I will not make you more miserable than you are already: for if I should publish your name, you would haue enuie, even at your verie name it selfe, not onely of you at the name of another, but either of you at his owne.

Politian to a slanderer and detractor.

Vnto thee, which speakest euill of me, I intende not to answer euil, least peraduenture thou shouldest cease from saying euil by me, that is to say, from praysing me: for in verie deede, who is he that is more rightly praised, than he of whom euil is spoken by an euill man? And in respect that I call thee an euill man, that is so far from being euil saide, that nothing can be better saide.

Pol

Politian to his friend Cesar

Carment.

Thou supposest thy selfe to be contented, because I write not vnto thee: I should contemne thee, if I shoulde write vnto thee: for if I contemned thee then durst I write vnto thee these answers, either that I am busied, or that I haue no leasure for thee. Farewell.

Politian, to Iames Modest.

Thou art sozie because I write not vnto thee: be sozie no moze, for nowe I write vnto thee. Farewell.

Politian to an vnconstant person.

Thou hast not giuen mee that, which thou didst promise me: I find my self græued if thou hast forgotten it: and yet moze græued if thou hast not forgot it. To forget, is the propertie scarce of a friend, and not to giue when it is remembered, is the propertie altogether of an enemie. Farewell.

Angelus Politianus to Picus

Mirandula.

¶ 5

That

That which I would should haue bene corrected by thee, thou praisest it: but thou doest that thing easily, which thou doest continually. Farewell.

Politian to a friend.

Thou art angrie and sozie, because Simias doth reprehende me: he doeth reprehend me, to y end that he might serch the safegard of himselfe, as a man beset with those that do much reioyce of flatterers, and yet moze of detractors.

Politian to a promise breaker.

Much moze equall had it bene incontinently to haue denyed that, which so earnestly I requested, then afterwards not to persourne the thing, which thou (being a graue man) hadst so liberally promised: for then had it been no iniury, seeing that thou didst owe mee nothing: but now it is iniurie, for thou doest owe it me, and must owe it mee, seeing that thou hast promised it me: and certainly I do not yet beleue that thou art of that sort of people, whome their promises doe not bind them. And to the end that I haue not hereafter occasion to beleue it, I
would

would with thee to keepe such promises to thy selfe . Onely this I request thee, that if thou wilt not giue and perfourme vnto me that benefit , yet ceasse to be in-
 iurious vnto me, which thou shalt doe, if thou forbidde mee to hope any longer in vaine. Finally , I shalbe greatly behol-
 den vnto thee, if thou giue me that which I request , and shall greatly merueile if thou giue it me not. Farewell.

Politian to his friend.

I Was verie sozie, & am verie glad, be-
 cause thou wast sicke, and that thou art
 whole. Farewell.

Politian to Picus Mirandula.

I Was first vanquished of thee by lear-
 ning, and vanquished by spirite: yet ne-
 verthelesse , I reioyce mee to be vanqui-
 shed, & do in such sort reioyce me, for that
 I loue thee, and so loue that, by the which
 I was vanquished : but now by thy hu-
 manitie am I vanquished, which thing
 certainly I cannot suffer , because it is
 vn honest . But I doe suffer it, for that
 ther is nothing vn honest vnto me, which
 vnto thee is honest.

Politian

Politian to a certaine friend of his.

Thou art sozie, because I, which am thy friend, haue vanquished thee in disputation. Thou oughtst not to be sozie: for if all thinges be common vnto friends, I am no moze a vanquisher than thou: and no lesse vanquished than thou. But peradventure thou art sozie, because that by such lawe of friendes, I am not a perfect vanquisher, I which haue thee vanquished. Farewel.

An Epistle of Ioannes Picus Mirandula, to his deare friend Iacobus Antiquarius.

Amongest all the pleasures which I took, when I was at Florence, thorough the commendable vsage of Politian, (a man in my iudgement, of all other most learned and skilfull, as touching them of our time,) this was not the least, but exceeded, when hee incontinently gaue vnto me thy graue Epistles sente vnto him, to the end that I might reade them with their answers, in the same foune and excellent order, that they passed betwene you. In those Letters and Epistles I did greatly delight me,

for the singular prudence therein contained, whereby also in weightie matters and great affaires, thou art of the most prudent and wise greatly commended, both for the sobrietie, and also for the seemely adorning and beautifying of thy **Oration**. Furthermore, thy letters were acceptable vnto me, not onely because in some of them there was honorable mention made of my name, but also I delighted my selfe therein, for the testimonie of such a perfect man; by reason of the conscience, granting and giving iust consent, which not dissembling any thing of that which it thought, did manifest and discover the matter, euen as it was, striving with great force, as willing to be deceived: and thus am I double bolden vnto thee, by reason of thy vertue, and also of thy benefites done vnto vs. I had thought by my Epistles, sundrie times, to haue rendered thee thanks, least peradventure towarde thee, I shoulde haue bene thought somewhat ungrateful, or seemed rude and uncivil: yet deferred I the time (because I knowe thee and our good friend Politian, to be so exercised with letters, passing to and fro be.

betwene you, (as not willing with such importunate hast to babble against the Mules, & as the malapert gagling geese, to interrupt the white swannes interchangeably singing: besides this, I perceived by Politian, that thou hadst understanding of our good will towards thee. And now we haue wee receiued thy letters sent vnto vs, lately deliuered to Barnard Ricius, (a yong man of great forwardnesse) wherein thou doest attribute vnto me that, which I dare not request, neither think to haue so much merited. The greatnesse of thy humanitie doeth now burst our silence, except we should seeme vnciuil or proud, and therefore I cannot chuse but giue thee great thanks, & impart vnto thee immortall prayes: not only because thou bestowest vpon mee and small undeserued commendations, but also by reason that thou so tenderly lovest me. Therefore vnto thee I ought to make recompense, euē aboue my power: neither is there any thing so hard or difficult, which for thy commoditie I would not take in hand. Farewel. Made in the fields of Ferrar the 27. of Iulie. 1494.

Here endeth the second Booke.

The

The third Booke, con-

teyning the manner and fourme
how to write by answere.

*I A father writeth vnto
his sonne,*



Welbeloued Sonne af-
ter commendations ap-
pertaining, &c. It is
alreadie thre mo-
nethes ago, and now
at this present going
on the fourth, since
we receiued any letters from thee: me
thinks thou mightest haue coniectured
with thy selfe (if thy heart had not bene
altogether stonie) in what troubles and
calamities I, with thy weeping and so-
rowfull mother, do liue. There are now
24. Winters gone and past, since forth
of thy mothers wombe into this tran-
sitorie life thou wast brought, and be-
cause euery from thy youth vpwarde, I
was a carefull and desirous Father to
see thee good, modest, gentle, kinde, and
with all other vertues adorne (behol-
ding then thy sharpe wit & liuely memo-
rie of thy natural inclination & sprite,)

I thought good (as thou knowest) to send thee to Parise to the studie of the Ciuill Lawes, according to thine owne desire: thou hast nowe been there foure yeares, and I determined to giue thee yerely an hundred crownes for the sustentation of thy lining, to wolt, at the end of euery five moneths fiftie: and mozeouer, to sende thee apparell of like, and cloth for the array of thy body. Thou shalt vnderstand (my deare childe) that thy mother hath bene my wife xxi. yeares: I haue had (by the goodnesse of God) of her two children only, whereof thou art the first, & after thee Loysie thy sister, vpon whose vertuous life the Dunne beames hauing shined by the space of xxii. yeares, and I knowing her worthie of a husband, haue thought good this yeare to marrie her, & to giue her to Helie Loyer, for his legitimate and lawfull spouse: and because that he is a rich man, it behoued me for the full summe of her marriage, to giue thee thousande poundes, so that I was constrained to paye him not onely al the redie money that I had, but also to borrowe moze then three hundred Crowns, because I would not faile of the fidelitie and

and promise which I had made him.
 This therefore was the occasion that
 with my letters of the viii. of August last
 past, I had not the meane to sende thee
 moze than thirtie crownes, within these
 xv. or xx. dayes, I wil sende thee the other
 twentie, for the full accomplishing of the
 terme past, and the fiftie for the begin-
 ning of the yere present. Therefore, for
 default of the said money, cease not from
 any manner of studie: but nowe it plea-
 seth mee to talke a little vnto thee. Thou
 then drawen by disdain, and moued with
 vniust yre, for so light an occasion (as vo-
 luntarily willing to worke vengeance)
 stayest thou to giue answer vnto the hu-
 maine and gentle Epistles of thy father,
 vnto the swæte and louing letters of thy
 mother? disdainest thou to answer bro-
 therly the tender letters of thy chaste, pru-
 dent, and newe married sister? O thou
 miscreant, thinkest thou peraduenture
 that the pitie of thy father woulde not
 haue sent thee y^e twentie crownes, which
 for the necessitie and ornamēt of our
 house could not then be done? O peroi-
 tall crueltie of a childe, O heart of yron,
 O barbarous vsage, O wickednesse

R. wo?

worthe to bee carried to the uttermost
 endes of the worlde : I see well ynough
 how wise thou art become, to know how
 to molest me even at the very heart roote,
 together with thy miserable mother :
 who for that thy plague of spirite, taketh
 her daily nourishment with sharpe and
 bitter anguishes. The Virgilian Queene
 Dido of Carthage, was neuer so passio-
 ned with loue towarde her pitiful childe
 Ascanius, as (by thy occasion) the tender-
 nesse of ~~her~~ ^{the} mother towards
 thee, ~~is at this~~ ^{is at this} present afflicted and deso-
 late, and for thee onely shee lining doeth
 account her selfe miserable and vnfortu-
 nate. Alas I pray you tell me, is this the
 doctrine of the sage Plato? Are these the
 instructions of Aristotle, that prince of Pa-
 ture : who say, that it is not possible, that
 children should make recompense to their
 Parents, for the goodnes by them recei-
 ued? Thou then (if thou wilt that thy
 mother liue) take forth with thy penne
 and write, to comfort her. Thou oughtest
 to remember (as a reasonable man) that
 shee brought thee into this worlde, that
 thou wast tenderly and warmly nour-
 shed in her wombe, and that thou didst
 there

there receive thy life, limmes, flesh, blood, sinewes and bones : since which time also, howe carefull and diligent a father I haue bene for thee (to auoyde the vanitie of woꝛldly praises) certeinly I demaunde none other witnesse but euen thy selfe . Phalar , although hee was a tyrant and of notable seueritie , yet sometimes appeared ciuill, who writing vnto his sonne Paurolus , sayeth vnto him, that a chylde ought chiefly to bee mindfull of the benefites of his Parentes.

Alas , I praye thee read the historie of Valerius , where thou shalt vnderstande the pittie of Coriolan , towarde his mother : and the promptnesse of the pitifull heart of Simon the Athenien , towarde his Father Miltiades . Finally: I had purposed to haue continued longer in this Epistle : but the teares which fall from mine eyes will not suffer mee to passe further . I beleue that though the great anguish of the greefe that thy pitifull mother susteyneth, if she should see thee in her presence , shee coulde not saye to thee , O sonne write vnto mee : but I doubt not but that those her distilling teares woulde forthwith pricke

thee forward to write vnto her: and because shee is thy mother, (and that both good and worshipfull,) thou mightest peradventure learne the dutie of true pitie, not bashing to accompany her with sorrowful wailing & repentance, for the error towards thy parents (without due consideration) by thee committed. God keep thee, & vouchsafe to make thee worthy of his infinite grace. Thy father, &c.

The answer of the Sonne vnto his Father.

DEerely beloued father, after most humble commendations vnto you and my louing mother, beseeching you both of your daily blessing, &c. Father, although I knowe your aduise to be truer then the voyce of the Cumane Sibille, or the oracle of Apollo, neuerthelesse I think it my dutie, to make brieue answer vnto your graue and learned Letters. You by them (together with the great pitie of my mother) haue made mine eyes so tenderly moisted with teares, that not onely in one thing, but also in many, if I had been before your presence (your fatherly benignitie, together with my mothers clemencie considered,) you would certainly haue

haue iudged your onely sonne woꝛthie of pardon. He that shoulde blaspheme God: yea, oꝝ his father, oꝝ mother, me thinketh he were not woꝛthie to be reasoned with, all, but rather to be punished: foꝝ in veritie, there is nothing moꝛe vnseemely in a young man, then to giue occasion of anger vnto a man of ripe age. Therefore, as Marcus Cicero writeth, wisdom is the knowledge of good and euill things. And this goeth moꝛally. Aristotle disputing sayth, that it falleth not foꝝ youth to pꝛouoke displeasure. The moꝛalist Seneca sweetely writeth, that the wise man is temperate and constant: and he that is constant, and without perturbation, and wickednesse, is he that is quiet and vntroubled: then to conclude, the wise man is happie. Therefore extende your pittie vnto mee: foꝝ according to the sentence of Fabian Quintilian, he that repenteth him of errour, is woꝛthie of pardon. But because I will not be long in writing, it may please you to vnderstande, that in this town of Parise, we haue great scarcitie of victuals this yeare. Coꝛne is at a verie high price: I say nothing vnto you of wine, which at this day is risen vnto

such a price, that of manye persons it is quite forsaken. I knowe well, my deare father and mother, that you woulde not haue mee to endure scarcitie of victuals, for the which my garments alreadie four monethes ago, are gaged to mine Hoste, which causeth mee to be moze importunate to demaunde money of you, which through your goodnesse I attend for, with earnest desire. To finish, (my duetie vnto you both remembred) I humbly re-commend mee, and also vnto my welbeloued Sister.

Your humble and obedient sonne, &c.

The father writeth vnto the sonne.

Verily my sonne, thou wilt be the occasion through thy euill behauiour, to hast mee sooner than I ought vnto my grave: for not long ago here in this town of Lions, diuers gentlemen & merchants affirmed vnto mee, that all the clothes of Scarlet which thou diddest carrie with thee were lost. Also I am aduertised by my trustie friends, that sundry dames in Lions goe sumptuously arrayed with our clothes of like, & thou of them hast
none

none other payment, but that thou takeſt account ſecretely in the night . This is not the faith which thou diddeſt promiſe me at thy departure : therefore thy mother continually weepeth, and thy two vertuous and honeſt ſiſters lament without ceaſſing. But tell mee, with what knives thinkeſt thou that thou doeſt wounde the moſte ſecrete partes of our hearts : therefore , be readie to amende thy error, or else verily ceaſſe to call me father, and hold thy ſelfe aſſured (except thou ſpeedely amend) ~~that neither~~ of my goods nor money thou ſhalt euer haue any part hereafter.

Thy carefull Father, &c.

The ſonne maketh anſwere vnto the father.

My dearly beloued father, I haue been aduertised by your ſorrowfull letter of euill aduenture of our merchauntes: but becauſe you are my father and a prudent father, it is lawfull for you without occasion to reprehende & to threaten mee: howbeit , hee that committeth not the fault, is alwaies accompanied with ſweet hope. Thoſe that haue told you, y I giue

your clothes of silke to the dames of Lions, peradventure haue taken it in euill part, that I haue not given some peece of silke to their wiues, and woulde peradventure haue taken no care to haue asked them from whence the garment had come, so y they had spared their pennees. I pray you therefore my deare father, be content and glad: for I consume not your goods, but I sel them aswel vnto women as vnto men. I send you by your factour 2000 pounds for clothes of scarlet, and six hundred pounds for clothes of silke. I wil tarrie to finish the rest, and the cursed enuie languishing, shall fall vnto the ground: and you shall finde me (God to friend) a good, iust, and faithfull sonne, &c.

The wife writeth vnto her husband.

Extremely beloued husband, after a thousand commendations vnto you, with the desire of your health and welfare, rather then mine owne, &c. Since your departure hence, God knoweth in howe many carefull cogitations and thoughts I haue liued: and certainly in all my tribulations, through your absence, I haue found

found none greater than in one whole
yeare with much adoe to haue receiued
from you onely two short letters. It
may be that some great affaires of the
Court woulde not permit you time to
write, or peradventure that no care of
vs doth picke you forward. These be-
rily were not your promises made vnto
me at your departure. It may please you
to vnderstand, that our two children are
in good health, and increase in stature,
but not in maners, which to them should
appertain. We are rich of substance
more than otherwise, therefore take heed
least couetousnesse doe surmount and o-
uercome you: for riches be small orna-
mentes for our children, without the
brightnesse of some vertues. Besides
this, forget you not, that I haue not a-
ny lacke of things necessarie of living:
but knowe ye that I am a wife, and that
young, not better nor worse than other.
Therefore, I beseech and require you
that you wil speedily repaire home, for
wee more require your presence than
your monie: and thus with great desire
doe we attend for you: beseeching God
to blesse you and prosper your affaires.

Your faithful spouse, &c.

The answer of the husband vnto his wife.

Loving wife, after heartie commendations with desire of your prosperitie and all ours, &c. This may be to certifye you, that within these fewe dayes I receiued some verie lamentable Letters from you, by the which you doe greatly complain of me, for that I should be slow in writing vnto you. You thinke peradventure that from hence where I am in Lions to Amboise, is like distance of way as from Blois to Tours. Verilie I haue written at the least nine times in the yere. And often it happeneth (as you might consider) that by negligence of the carriers letters are lost. But to procede: when I parted from you, I had thought that I parted ioyfully, leaving in your lap our two children, with stedfast confidence to haue committed them to a prudent, sage, temperate, careful, diligent, & heartie wife, about the gouerning of domestical affairs, wherein me thinks there shold be no default in you. You write vnto me, that you are a wise & young, with that which followeth: I say that when I married you, I toke you not onely for a wife,

*Commendations vnto you my
wifely love & fatherland*

wife, but also for the most vertuous, most chaste, most honest, & most skilful of al other of your age. I am not couetous, as peradventure you suppose: true it is, that I am come vnto the Court to aduantage vs and our childzen as much as I can, which may hereafter be cause of ioyfull quietnesse. At this present I wil write no further: God willing within these three moneths I trust to be with you. And thus I commit you and all ours to the blessed Trinitie.

Your louing husband, &c.

A Sister writeth vnto her brother.

My welbeloued brother, after most hartie commendations vnto you, &c. I cannot expresse nor declare in wordes, what grievous sorowes & passions I haue receiued for the death of Francis your louing & faithfull spouse. Wherefore, (were not the extreme teares and great anguishes wherewith I am bitterly accompanied,) I might peradventure finde out for you some maner of consolation: but certainly very ill may he helpe an other, that cannot in any wise helpe himselfe.

Any

Any other meanes is there not, saue on-
 ly reason, which might comfort you to
 take, with a good heart, the fierce and vn-
 certaine death of that honest, vertuous,
 and chaste wife: who through the merits
 of her vertues, I esteeme without all
 doubt, to be gone to possesse the eternall
 triumphs of the heauenly glorie. Where-
 fore then ought we more to lament the
 vngentlenesse of enuious death, which
 in the ende destroyeth all things created,
 then we ought quietly to render the mo-
 ney which we haue borrowed: for the gift
 of life lent vnto vs by the generall Cre-
 atour, ought to be restozed without any
 lamentation. Therefore I pray you, stu-
 die with me to praise God, for the faith-
 ful departure of your welbeloued out of
 this transitory life: & so bring vp Loyse
 my deare niece, that she may follow the
 maners of her mother. Would the bitter
 raine of ~~the~~ humour that falleth from
 mine eyes haue ceased, I woulde haue
 bene more large in writing vnto you.
 The eternall God, of his infinite pitie,
 preserve you and yours in peace and
 prosperitie.

Your louing Sister, &c.

The

*The aunswere of the Brother vn-
to his Sister.*

DCarely beloued Sister, after louing commendations vnto you, &c. The tenderneſſe of the ſweete ſtyle of your gentle letters, hath cauſed ſomewhat to ceaſe the abundance of the moſt humoꝝ gushing from mine eyes: therfore I cannot by any ſufficient words expreſſe the things which I doe owe, and euen vntil the laſt day of my life ſhal owe vnto your pietie, goodneſſe, and courteſie. I know howe tenderly you take the memorie of Francis: alſo I knowe the effect of the ſingular loue, which ſhe bare vnto you. Your niece humbly recommended her vnto your benignitie, I truſt that ſhee will followe in all thinges the gentle- neſſe and honeſtie of that her vertuous mother deceaſed. We in the meane time ſhall alwaies be readie to accompliſh your request in all thinges at your pleaſure. God haue you in his bleſſed tu- tion.

Your faithfull Brother, &c,

*A Mother writeth vnto her
Daughter.*

Wel,

Welbeloued Daughter Antioner af-
 ter due commendations vnto you,
 &c. Merie acceptable (deare daughter)
 were your letters vnto me partly for
 hauing aduise of your health, and partly
 to vnderstand that Peter your sonne doth
 so diligently attend to the beginning of
 his studie. To aduertise you by motherly
 charitie, of that thing, which appertey-
 neth both vnto my honestie and yours, it
 is so, that within this litle while, I haue
 by diuerse voices vnderstanded, (I wot
 not what) of your ill renouwme, from
 those parts of your towne of Bloys. You
 knowe (my daughter,) at sixtene yeres
 of age I was married, and at xxiii. re-
 mained widowe with two children, and
 vnto this my age of lii. yeaeres, there
 was neuer none that could say any thing
 against the integritie of my life: neither
 haue I at any time passed for a husband.
 Thou verily at xvi. yeres diddest take a
 husbände, and now at xxxv. yeaeres re-
 mainest widowe, with one sonne onely.
 xix. yeaeres hast thou possessed thy hus-
 bände: therefore thou oughtest to be sa-
 tisfied of worldly things. Thou art rich,
 and art left vnder the state of a widowe.
 Oh,

Commendations vnto you my
 wellbeloued father and mother

Oh, I pray thee for the love of the eternal God, and for the obedience that thou owest unto me, that thou wilt be well advised, not to maculate or blot that widowish and decent habite, which thou bearest, for the worship of him, who of thy virginity gathered the first fruites. The Lord be with thee.

Thy pitiful Mother, &c.

*The Daughter maketh answer
unto her Mother.*

Dear and welbeloued mother, after most humble and reuerend commendations, with the desire of your long life &c. Although your last briefe letters I am become altogether melancholike and sorrowful: and not for that the occasion springeth of you, but of the unhappinesse of the wicked world. Verilie with most humble obedience I receiued all those admonitions, which come from you my discrete mother. Hippolite, as we reade in the ancient histories, because he would not consent to Phædra his horrible mother, was by her occasion cruelly put to death, without deserts: so I, by the pestiferous tongues of other, am innocently

cently slandered. **W**herfoze, hearken I pray you my deare mother, you knowe Clare verie well, who hath a brother xxiij. yeres old, a dyonkard, evil taught, a gamester, and a glutton, these two yeres hath he by letters, giftes, and promises gone about dishonestly to tempt me, and this doeth he not so much for his owne desire, as for the wicked wil of his sister Clare, who being about xxx. yeres of age, and richly married (but vnto an olde man) is verie liberall of her loue vnto whosoever demaundeth it. And because that she is my neighbour, she wold gladly haue me ioyned in loue with her brother: but that shall notwithstanding nothing preuaile him, though mistrustful persons speake their pleasure. No more at this time, you vnderstande mee wel. God prosper and preserve you.

Your obedient & louing daughter.

One Lord writeth vnto another.

Right honorable Lord, after due commendations, &c. It is alreadie thre moneths agoe, since your hono^r by your learned and prudent Letters requested me, that if it were possible to vse such meanes

meanes and diligence in speaking vnto William Ardiler, that it wold please him to serue your honour in the office of a Secretarie, because he is a man skilfull, quiet, and also of maruellous elegancie in composing. Merily I vsed all the meanes that I could to induce him vnto your honours desire: the attempts that I gaue vnto him, in that matter, did at the beginning nothing auaile: for he excused himselfe to be wearie of seruing Lordes, and that he nowe loued to rest, and to giue himselfe to nourish his litle childe: but in fine, I so handled the matter, that within one moneth he will depart hence to goe vnto you. I tolde him that your honour would vse such liberallitie as his vertue requireth. I take great pleasure, for that your Lordship shall haue nere you a prudent, loyall, learned, a wonderfull obseruer of antiquities, a great Historian, and in the pleasaunt pastime of Poetrie, a man without comparison: which shalbe great satisfaction to the ardent zeale of the diuine vnderstanding of your excellencie: which I pray God still to prosper and increase, &c.

The answer of one Lord vnto another.

Right honourable, after continuall commendations, &c. Your Lordship knoweth, in how troublesome and wearie exercises we haue consumed the other part of our transitorie and miserable life: therfore, your honour by the humanitie thereof, must pardon our vnlearned letters: but now, by vertue of your honour, we possesse the gentle and quiet personage of William Ardiller, for the loyall and good Secretarie of our affaires. Certainly I loue his humanitie & gentlenesse, his iudgement doth greatly please me, and the eloquence of his speech delighteth me. If all the holie Church of the Christians, had aswell chosen their Bishops, Deacons, and ministers, as I haue done my Secretarie, vndoubtedly the religion of our Catholike faith wold be had more in reuerence, and better spoken of, than we see it is in this our miserable time. I certifie your Lordship, that as soon as our foresaide Secretarie came to salute vs, we immediatly of our courtesie gaue him five hundred crowns of Golde. God for his clemencie sende
p:os,

Commendation

prosperitie to our affaires; for vnto our
saue Secretarie, and to all mindes like
vnto his, we will at all times enforce
our selues to giue al commoditie and fa-
uour. Here will I make an ende, and
commit your Lordshippe to the blessed
Trinitie, &c.

*A Gentleman writeth vnto a
noble Captaine.*

Honorable Captaine, after most hum-
ble commendations, &c. I am aduer-
tised by Letters from my sonne, that
your honour thorough your gracions
goodnesse, hath placed him in the number
of your men of armes: for which thing
I, with all our parents and friends, doe
so much retaine bounde vnto you, that
in veritie we are not able to expresse it
in wordes. O howe precious is the ser-
uice that is done to a liberall man?
but much more happie, and more praise
worthie is that Lord who knoweth his
loyall and faithfull seruitor, and rewar-
deth him with condigne benefites. The
hauie worthinesse of your magnani-
mitie doeth cause vs, that though we
be absent in bodie, yet our ardent loue is
alwayes

alwayes at hand, and neare you.

No more at this time, but the Lorde prosper your affaires, &c.

The answer of the Captaine vnto the Gentleman.

Welbeloued, I heartily recommend me vnto you, &c. Right acceptable vnto me were your letters replenished with loue and humanitie, by the which you, with your friendes and kinsfolkes, doe appeare to be willing to giue mee thanks, for that I haue chosen your son into the order of my men of armes. I wil answer you briefly: vnderstand ye then that in the scates of cheualrie, where the matter standeth of life and death, of povertie and riches, of honour and shame, I make not election by friendship or fauour, but I prefer men to higher degree by their vertue: and therefore the wisdom, counsel, and manlie courage of your sonne constrained me to honoꝝ him, who is readie to be further preferred. You in the meane time liue quietly, and if he doe you honour, giue the praise to God, and not vnto me. The eternall haue you in his keeping, &c.

One

*One Gentleman writeth vnto
another.*

Right worshipful, my hearty commendations vnto you remembred, &c. I haue presently receiued your gratefull Letters, which were welcome vnto mee for two causes. First, because they were yours, and secondly, because with them I receiued from your worship a liberall present, to wit, halfe a dozen Pheasants, and a couple of Kids. I heartily thanke your gentlenesse. We are also hunters, but it becometh vs to pray vnto Diana, the auncient Goddesse of the forrestes, that she would vouchsafe to send vs some worthy pray, wherewith we might strue to remunerate in price, that gift of yours: but if (peradventure) you surmount vs in the worth thereof, yet in seruitude of loue, you shall neuer surmount vs.

Yours as a brother, &c.

*The answer of one Gentleman
vnto another.*

Right worshipfull, after my heartiest recommendations, &c. Greatly am I satisfied, to haue had occasion to pzooue
you

you to write unto me : for there are many daies and moneths past, since I haue had any meane to knowe howe you doe. It greatly pleased me that our gift seemed not base unto you, howbeit we sent you not so small a present, for the desire to haue it changed, but onely to content the great good will and affections of our mutuall loue. If it please you to visit vs this time of Lent, we will goe unto the hunting for vs prepared. Thus rest I.

Yours as a brother, &c.

One merchant writeth to another, *Lam*

Deo. In Boloigne. Le. 25. April,

Anno 1367.

TRustie and welbeloued, I heartily commende me unto you, &c. After you were departed from vs, forthwith I dispatched the ship, and laded the same with fourtie tonnes of Malmsey, which the yeare past I kept for a better vent. We vnderstand by aduise from Antuerpe, that Muskedel is worth fourtie French crownes the tonne at the least, and also other wines of Candie, to be worth 35. crownes the tonne. I trust we shal come to a good account, and so much the more,

for

Commendatione vnto my
most beloued parent

for that I am only informed by our factors, that the gallies of Venice, shal not goe this yeare into Ponant. I suppose that you shall not make sale of all your wines at Diepe: therfore let it not be troublesome vnto you, to make your boyage vnto Roane: there to dispatch the rest Paradiso. It is vnderstanded by letters from Lions, that there is such abundance of wine in Pouence, that it beareth no price. You therfore being arrived at Roane, be carefull to giue me aduise from time to time, of every thing that you shall doe, and of the estate of merchandize. Thus in hast I commit you to the Lorde, who prosper your affaires, &c.

The aunswere of one Merchant vnto another.

In Diepe, le 3. of Maie, 1567.

Right trustie, after hearty recommendations, &c. Yours of the 25. of the last month I haue receiued, by the which I doe gladly vnderstande your diligence in the expedition of our shippe, which (thankes be to God) is in safetie arrived.

The merchants of Roane incontinently came downe, who hoisted vp the 40. tonnes of Malmezie at 60 crownes the tonne, whereof I am glad. I intende to send our other ship vnto Rantes, & there to change our wines for woolles, which I trust wee shall sell deare: for at this present they are greatly desired, by reason that al France is like to be in armes. To giue you aduise of the estate of merchandizes, as farre as I vnderstande, wines at Paris are worth 16. pounce turnoys le tonne: prunes are worth 1. s. tur. le C. Currants are worth 1. tur le C. Pepper is worth 15. s. tur le li. Wheate in Beauss. is worth 30. s. tur. the Bushel. Barley is at 16. s. tur. the bushell. Otes, Pease, and Beanes are worth 14. in Brittain. All kinde of fish is good cheape, saue onely Mackrell, which in all places are had in such estimation, that whosoever can make traffique therein, may surely say, *Attollite portas*. Therefore I entende at this time therein to employ some cashe. Be assured I wil do nothing, wher in I shal not vnderstand some gaine. That which I write vnto you, take care to keep secret. And thus god prosper you, &c.

A

A Merchant writeth vnto his Factour.

After commendations, &c. Factoꝝ, it is now two yeres agoe since I sent thee to Barſelonne, a Citie of Chareloigne, and at sundry times I haue sent vnto thee the balure of moze than 36000. crownes in diuers ſortes: and by thine account diligently kept, I finde to haue receiued of thee but ouely 20000. crownes in change of merchandize: afterwardes to haue receiued of thee in argent about 10000. crownes, & of 6000. crownes, I ſee none account. True it is, that I haue ſome vnderſtanding of the 2000. crownes, which Supplicus Gallier oweth, but of the other 4000. which remaine, I cannot vnderſtand any particularitie. I haue ſundry times required account of thee, how be it, thou turneſt thy deafe eare towards me: ſo that thou cauſeſt me not onely to haue great admiration, but alſo great ſuſpicion. Therefore, ſee that thou imploye thy ſelfe to gather vp that, & euery other account which thou haſt of mine, and like a man of credite, come thy way vnto Pariſe, ſoꝝ I haue determined not to trade any moze vnto Barſelonne, where wee haue but ſmall gaines. God prosper thee, &c.

The

The answer of the Factor unto
the Merchant.

Right worshipfull sir, my ductie being
first to you remembred, &c. Your let-
ters of the 3rd of August, I haue recei-
ued, whereby I vnderstand the dispositi-
on of your minde: Patience: wee haue
here at this present, a Gallie of Genes
which will depart hence within these xiiii
dayes, & will take passage therin to Mar-
silles, and from thence (God so friend) I
will incontinently come vnto you, & will
bring with me al my booke of accounts,
by the which you shall conferre your rea-
sons & come together. But in the meane
time, somewhat to quiet your minde for
the foure thousand Crownes which you
suspect, within one yeare we haue to re-
cover two thousand Crownes of my lord
John de Louch of Mousne, it is a yere &
goe since I did credite him with the saide
summe. I haue of him sufficient assurace:
& for a thousand five hundred Crownes,
I haue here in sundrie expenses for your
affaires alreadie disbursed. I will ex-
presse the whole vnto you by writing,
bringing the perticular note of the Spa-
nish silkes, that I sent you this moneth
of

ommission

of Iulie last past, which were 53. pièces.
And thus God prosper you, and prosper
your affaires, &c.

One Cashyer writeth vnto another.

After hartie commendations, &c. I
wrote vnto you the first of the last
moneth, that vppon the sight thereof you
shoulde deliuer vnto Sir Sebastian Coi-
son of Mousne, sixe thousande Ducates.
for so much here assigned at our house: I
pray you deliuer him the saide summe,
making good payment thereof, and sende
me the example of such writing. Haue in
remembzance howe you deliuer money
vnto any: you knowe the seale that pas-
seth betwene vs: I pray you in any wise
sende mee the copies of all the bills of ex-
chaunge, which you haue had from vs
within these vi. moneths, for here is yet
some disorde. This sufficeth. **GOD**
keepe you, &c.

One Cashyer to another.

I hartily commende mee vnto you. &c.
because it is expedient to gratifie our
friends: you shall deliuer vnto the bearer
hereof, named Dauid Berthon, 8. hundred
French

French crownes: and cause him onely there to give god and sure pledge for the said summe. For so hath the same David here promised vs to doe, giuing him vi. monethes daye of payment. I pray you take sufficient assurance, to the ende that our goods be not lightly lost. It sufficeth to shewe pleasure, you therefore fulfil the contents hereof. And thus fare you wel, &c.

One friend writeth vnto another.

DEare and welbeloued friend, after most hartie commendations vnto you, and your good bedfellowe &c. The cheifest cause of my writing vnto you at this present, is to let you vnderstand, that we are still in great tribulation, by reason of the men of armes, and aduenturers, by whome the poore people of Mousne, do susteine inestimable damage. The countrie is altogether desert: and that which is also moze pittifull, is, that many worthie maidens, are by them carried away into other places, and some by force violated, as also are many mens wiues both faire and honest: Consider you into what abundance of teares they haue bene brought. O vnfortunate France, nowe flourish

flourishing in armes: is it possible that thy auncient vertue should be altogether extinguished? And my perfect friend, the eternall God moued mee to sende vnto your house at Bloys, Iane my wife, and my daughter out of so great perill. Yesterday from my wife & from my daughter I receiued comfoꝛtable Letters, by the which I am plainly certified, that your bedfellow bleseth vnto them al courtesie and gentlenesse. And, the eternal god graunt me life, to the ende that if not in all, yet at the least in part, I may render some recompense vnto the benefites from you receiued: foꝛ the which I am become a greate debter vnto your goodnesse. And thus the eternall haue you all in his keeping, & send vs a merrie meeting, &c.

The answer of one friend vnto another.

Welbeloued friend, I heartily re-
commends mee vnto you, wishing
your health and prosperitie, even as mine
owne, &c. Be well assured, that so long
as I liue, my house and all that I haue,
shall at al times be at your commaund-
ment, oꝛ any of your fricydes: and that
shall

Shall you manifestly knowe in p[ro]cess of
time. And would to God I might shewe
such fidelitie, lone, and charitie towarde
you, as at your house at Moulne you dis-
covered vnto me and mine. Thanks be
vnto God, we make good chere, but cer-
tainly I and my wife doe feele great an-
gish for the losse of your goods, which
th[rough] our mutuell amitie we suppose
to be our losse: the vexation, which you
sustaine by the handes of the souldiers,
whereof we haue vnderstanding by your
letters, God of his goodnesse deliuer you
from them, &c.

*One friend writeth in another's
behalf.*

Although this sir I knowe, that
it is not lawfull to molest your wise-
dome, in any thing appertaining vnto
iustice: neuerthelesse, to satisfie the due-
tie which I owe to this bearer, vnto
whome (th[rough] the fidelitie and affecti-
on that is betwene vs) I am bounde to
doe even that, which I would doe, if it
were for mine owne cause. I therefore
beseeche your worthinesse, that you will
without delaye, make a iust ende of his
sute.

late. And so doing, I shall remaine al-
wayes bound vnto you; &c.

The answer vnto his friend.

What needeth it, that you shoulde
write vnto me, in the behalf of him,
whome I equally loue as well as youe.
So great are his vertues, that of euery
man (of what estate soeuer he be) he is
worthy to be beloued, and defended. I be-
lieue, though his great wisdom, he will
demand mee nothing, which shalbe a-
gainst y^e dignitie of mine office: for which
cause, and for the dutie of iustice I am
bound to administer vnto him, and euerie
one fauorable & lawfull audience: But
though there were no cause at all, yet thy
ancient amitie would constrain me to
ayde and fauour him: for which cause be
well assured, that I will so vse the mat-
ter, that he shal plainly perceiue, that thy
requests haue not bene brought in vaine
&c.

A man writeth to his aduersarie.

Such is and hath bene thy uncourte-
ous, nay, altogether vnconstant and
dishonest dealing to me wards, that thou
deser,

deseruest not to be witten vnto at al, but rather to bee requited with extremitie of lawe : For notwithstanding the greate friendship and benefites, which sundrye times thou hast receiued at my handes, yet still in the ende thou shewest mee one tricke or other of Legerdemaine, & that handled in such cunning sort, as (were I not wiser then you woulde wissh mee,) I should easily be overtaken with a crooked measure. I perceiue verie well a man had neede to haue Lynx his eyes, & Synxes subtiltie, that should deale with you, and al too little. Therefore I admonish thee, that forthwith thou render vnto me, that which is my due, and neither seeke one deuice nor other to defraude or delay me, otherwise thou shalt shortly heare mee, & that with all extremitie, for thou shalt not play bob soale with mee any longer, let others take it at thy handes that wil. And thus I rest. Behine as thou vse him, &c.

The answer of the aduersarie.

Sir. if you be so shoyt, a fig for you. And as for my dealing to you wardes, it is and hath bene as good, or better than yours

yours vnto mee: and whether you had
witten vnto me or no, I had not forced.
And so any friendship or benefite that I
haue receiued at thy handes, a man may
buy as much at Bellingsgate for a bore
on the eare, but to the matter you charge
mee with trickes of Legerdemaine, I
would thou shouldest well it wote, I vse
no such fashions, neither hast thou any
cause so to write vnto mee, if thou weart
as wise as thou weenest thy selfe to be:
but in so saying, thou shewest not onely
thine own folly, but also thy dishonestie.
Choppe on with your Logicke, as long
as you list, and daunce in your masking
geare vntill you bee wearie. I thinke
you dreamed of a drie Summer, or else
haue learned Will Summers lesson, to
write to a man for money, when you are
in his debte: for by that time you and I
haue reckoned a right, you shall fynde,
that I owe you a newe nothing to hang
vpon your sleue. And thus (as willing
to aunswer your lewdnesse, as you were
to write.) If I meete you in the morning,
I wil bid you good night,

Not thine, but his owne, &c.

P.

To

To write vnto a Prince in a prisoners behalfe.

I haue heretofore continually knowen, and now at this present (more than euer) doe knowe, of what force true amitie and friendship is, the which constraineth a man to be gentle & amiable, even vnto the person whom he hateth, thereby to satisfie his friend that intreateth for him: therfore knowing the fauour, which your highnesse beareth vnto me, I doubt not to request you in the behalfe of Cleophas Orillat, who although through his crimes, he deserue to receive no pardon, yet because William Ardiller (of whome I haue receiued infinite pleasures, and am bound vnto him for euer) doeth force mee so harde by letters and messages, (& knoweth certainly what I can doe with your maiestie) that there should bee no damage done, neither to his person nor goods. I therfore moste humbly beseeche you, for the inestimable loue that I beare vnto you, that he may plainly perceiue, of what force and strength that goodnesse of yours is towards mee, and so trust at this present to make experience of the great

great affection, which is betwixt vs, thorough our auncient and singular loue, &c.

*The aunswere of the Prince declaring the
demaund to be vn honest.*

Although I haue in times past had perfect intelligence and knowledge, what thing friendship and good wil hath bene and is, so that the demaunde of a friende ought to bee satisfied, especially when it is iust: yet neuerthelesse it ought alwayes to bee forscene, that the demaunde be honest and friendly: For if the demaunde be made against true iustice and honest life, it is needefull many times to leaue the good wil, least we faile of iustice: otherwise many wicked examples shoulde be giuen to diuers and infinite persons to doe euill. I vnderstande your letter, by the which you pray mee, that I would grant to release your frind out of captiuitie, not peradventure considering the great crime & outragious ex-
cesse by him committed, the which is so great & abhominable, that he deserveth not death in his person onely, but also therewith cruell toymentes, whercof

I am sorrie, for the mutual affection that is between vs : because I cannot of mine honour in this case pleasure you. Though your demaunde be not lawfull nor honest, yet loue and friendship moueth you to demaunde, & to speake for that, which all lawe denyeth. And for that malefactors are to be punished, the good to be exalted, and safely to goe abroad in the world, I pray you, though I do not satisfie your demaunde, yet at this time haue me excused, because iustice doth force me to denie that request, &c.

*The excuse for that the demaund was
against iustice.*

I Consider, that many times the loue & affection of one friend vnto an other, harmeth the conscience, and suffereth it not to discerne the trueth of reason and iustice: but when wee beholde the estate of men, who by their crimes haue deserved all kindes of punishments, then it is needefull that iustice take place, thereby to giue example to other men from liuing euil: notwithstanding, I haue done the dutie which belongeth vnto a friend. And although that with small consideration
and

and wisdom I intreated for Cleophas,
yet I beseech your Maiestie to excuse and
pardon me, not so much for mine igno-
rance, as for the love that I bare unto
my friend, writing in the behalfe of that
transgressor of true iustice, as plainly
your prudence expresseth unto mee, the
which may be an excuse of my unworthy
demand, &c.

*To aide thy friend being in prison
for debte.*

I Thanke God, for that I neuer reques-
ted any thing of your lordship, which
you granted me not, and now I yet hope
to obtaine this, the which is a worke of
pittie. Within these few dayes was im-
prisoned James Barre, my perfect friend,
who is in so much extremitie, that it is
scarce able to be expessed, & hath a great
sort of children, for whome he laboureth
both day and night to get bread to su-
staine them: but now being absent, your
lordship may consider howe his pittifull
family should live. Therefore I humbly
beseech you, that you should both for the
love of God, and also for my sake, open
your eares unto my request, & give him

some day of payment, in such sort, that the poore man may be deliuered out of prison, to comfort and relæue his poore familie, the which cannot be in greater calamitie, plaint, and miserie. And thus hauing sundrie times receiued benefits from your Honour, I presently am bolde by to great presumption, to haue recourse vnto you, tenderly beseeching you, that you would vouchsafe to deliuer him out of prison. Thus doing I shall receive a singular pleasure from your wisdom: and shall praye, the continuall preferuation of you, and all yours, &c.

*To shewe thy selfe sorrowfull for the
misfortune of thy friend.*

We ought alwayes to participate with our friendes of euery fortune that happeneth vnto them. Hauing therefore within these fewe daies had vnderstanding, that you wer robbed, I receiue such displeasure and grieve, as of dueitie ought euery good and perfect friend one for another. But because I knowe, that it is not needefull to comfort them, which are of themselves by wisdom comforted, I will not enlarge any further, but
only

onely desire you to haue patience in such misfortune, as requireth your singular prudence; wherevnto I commit you, &c.

The exhortation of a Captaine vnto his souldiers.

Although nature alwayes appointeth some puissant person, for necessarie occasion to gouerne the subiect people, in due obseruance of order: yet since the time y I haue bene amongst you in the administration of warfare, I doe not esteem my self your superiour, but equal: for that no exercise hath more neede of skill and counsell, then warrefare. You therefore my souldiers, inforce your selues with all louing diligence, to subdue and bring downe these barbarous people, not so furious as perverse, at all times and in all places, our great enemies. For which occasion in this warre, shewe your selues not onely friends and defenders of our King, but also tutors and carefull prouiders for your selues, & preservers of your wiues, children, and goods, &c.

To demaund entertainment of a great Captaine.

Couragious Capteyne, the celebꝛated
renowne of wisdomē, pzudence, ho-
nestie, and vertue in chivalrie, wonder-
fully exercised by your Lordship in our
time, doe invite and pzouoke mee to ap-
peale vnto your pzesence, offering there-
vnto my whol service, readie at al times,
and in all places. Many men of great
fame in warrefare, are at this pzesent of
mee verie well knowne, of all which none
of them in heart, counsell, manhode, nor
pzudence, may be compared vnto your
excellencie: therefore all the true cham-
pions of France, and other men of armes,
are desirous to submit themselves to
your Lordship: amongst which num-
ber, as one of the meanest, I humbly re-
quest to be admitted, &c.

*To excuse thy selfe, for being negligent in
writing vnto thy friend.*

If in times past I haue not written vn-
to you, as my duetie was, it hath bene
for the vrgent businesse and great affairs
that letted mee: yet therefore it is not,
but that my whole trust and fidelitie in
enery kinde of thing hath alwayes re-
mained in you: and especially, when I
recoꝝd

recozde with my selfe the singular loue
which you haue alwayes shewed vnto
mee in deedes and effectes. And because
it is better to expresse some parte of my
dutie late than neuer, I am mooued to
write vnto you these presentes, that you
may participate with mee of my profit &
prosperitie, as you haue heretofore of my
hinderance and aduersitie, ayding, coun-
selling, & saouring me, moze than euer
I halfe deserued toward you, &c.

*To put thy friend in remembrance
of thy businesse.*

Assured I am, that no negligence hath
at any time kept you backe, from sa-
tisfying of my demaunds, which thzough
your humanitie, you haue alwaye repu-
ted to be your owne: and not onely the
offer, which you haue many times made
vnto mee, but also the experience which I
haue had of you, doeth bolden me now to
write vnto you. My bzgent businesse
therefoze togither constraining mee, and
knowing that no affaires of mine (for
the loue and affection that you beare vn-
to me) shalbe accounted troublesome vn-
to you, I now againe put you in remem-

p s

bzance

bzanee of that, whereunto my businesse compelleth me:hoping to be pleased of you, as of him, in whom I fire my full trust and fidelitie in all things, and who also may dispose of me, as of a deare and perfect friend, &c.

*To require aide at thy friends hand
in time of pouertie.*

THe hope and fidelitie which I haue had in you, and the offers which many times, with an affectionate minde, you haue made vnto me, doeth comfort me, and moue me in this my busines and necessitie, to haue recourse vnto you: being verie certaine (for the humanitie and affection that you beare vnto mee) that your effects will bee correspondent to your words, and that you will ayde mee with that which I shal demaund: which thing will be verie acceptable vnto me, and which thing also you may easily graunt me: for it lyeth aswel in your possibilitie, to giue it, as in mine to aske it. And though the pouertie be great, wherein I finde my selfe at this present: yet doeth euery man knowe, that it is not by my fault, but by the impetuositie of
For

Fortune, who casteth downe to ground each person whom she listeth: for sicknesses, debates, change of time, and a thousand contrarieties (as enerie man knoweth) haue throwne me downe so lowe, that henceforth with my xii. children, I haue more doubt for dying of hunger, than hope to liue, if your humanitie doe not succour me in this mine aduersitie. And thus I commit my selfe vnto your charitable pitie, &c.

To write vnto an Advocate.

I Doubt not, but that your worship accounteth me a negligent man, seeing that in a moneths space I haue not written vnto you: but certainly no occasion commeth vnto my memorie at this time more conuenient: than to reason by writing with a sage and gentle person, and one adorned with vertue: and thus vnderstanding mine excuse, I trust you will be inclined to pardon me. But to the purpose, since your worship departed from vs, we haue bene more pursued & molested in our processe before the Commisarie, (who arriued here the day after your departure,) the more we were afore time:

time: we haue bene these iiii. sundrie
 dayes soze troubled, because we had no
 man to speake for vs: and our aduerse
 partie had M. James Parceuall for his
 Counseller. But (not to be troublesome
 by ouer long writing) the whole matter
 of the processe dependeth vntil your com-
 ming: therefore I pray you make spee-
 die returne, and addresse your writings
 orderly. Thus vnderstand you our trou-
 bles. One houre seemeth to mee a whole
 yere vntil your worship come vnto vs.
 We haue found the last will and testa-
 ment of our Uncle deceased, which wil
 make verie much for our purpose. We
 waite for you here the weeke after Ea-
 ster, &c.

*To answer thy friend hauing
 prayed thee.*

Your phrase of speech is so finely ad-
 orned and so eloquent, that in veritie
 vnto a man euen full of eloquence, it
 would be troublesome therunto to make
 due and sufficient answer, therefore im-
 possible vnto me full of barbarisme: But
 (peraduenture) I knowe not the love
 and affection which you beare vnto mee.

for which cause although I haue not that
ornature of speche that were requisite,
yet notwithstanding I will inforce my
selfe for dieties sake, (as also I trust to
your contentment) to write you some
part of an aunswere : to the end that you
might rather blame me of insufficiencie,
than of ingratitude or negligence. And
therefore, though I knowe my selfe to
haue bene praised rather throug your
humanitie, (for the singular loue that
you beare vnto me) then for the merites
of my vertues : yet neuerthelesse, I can
not chouse but be glad and reioyce, to bee
praised of so prudent a person, and one
adorned with such eloquence as you are:
for your authoritie is so much in estima-
tion, that not onely men worthe, but
also the vnworthe it beautifieth and ex-
tolleth.

The replie vnto the same.

Considering with my selfe, the small
puissance of my weake spirite, and
with what authoritie of eloquence it
were needefull and necessarie to send you
my letters : I am as it were astonied,
and specially for the receite of your copi-
ous

ous Epistles: but certainly, I am not he whom you haue said to be prudent & adorned with eloquence, for therein haue I employed no labour: but assuredly, you are woꝛthie to be called euen eloquence it selfe.

To shewe thy selfe thankefull for a benefite receiued.

THough at this present through y contrarietie of the time, I finde my selfe feeble in the gifts of Fortune, & that towards you I cannot vse that remuneration in effect which I ought: yet I trust you thinke, that my good will is so great toward you, that I haue therby fully satisfied to euery default of my vnfortunate fortune. And so remaine I assured, that through your accustomed humanity, you wil accept my good wil. But if euer Fortune (who is mutable) do return her selfe towards me (as I attend her sweet dalliance) & put her prosperous sailes to mine honest intent: there is not a man in the whole worlde that moze largely shal dispose of me & al my possibilities, then what your wisdom, &c.

The same, after an other manner.

If God had ſhewed ſuch ſauour to mee,
that I had bene as ſufficient to haue
rewarded ſo many your benefites, as I
ſeele my ſelfe able and deſirous to render
you infinite thanks, assuredly I would
haue bene as readie to the ſatiffaction of
the deebe, as of the good wil: therefore as
farre as extendeth at this preſent my a-
bilitie, I minde not to be vngrateful vn-
to you. And thus I thank you ſoz y ſame,
as much as if you had done me the grea-
teſt & moſt ſingular benefit in the worlde,
and offer my ſelfe alwaies vnto you, in
al that ſhalbe poſſible ſoz me, &c.

Here endeth the third Booke.

The fourth boooke containing
fundrie letters, belonging to loue,
as wel in Verſe, as in Proſe.

J Eurialus writeth vnto Lucrecia.



It is not without cauſe (La-
die Lucrece) that all the
Inhabiters of this Citie
haue their eyes fixed to be-
holde, regarde, lone and
praiſe

praise thee : when of the one part they consider the great vertues wherewith thou art enriched, the good and honest maners which adorne thee : and moreover, they haue in admiration thy wealth, and yet more thy nobilitie and vertue, surpassing all other thy parentes. And when (besides) they consider on the other part the great, singular, and incredible beantie, which is in thee, they iudge within themselves, that thou art a very spectacle of Natures worke, and are not deceiued : for they viewe thy Angelicall visage so faire and cleare, that it woulde lighten a firmament altogether cloudie : eyes bright, cleare and shining, like two starres, whose swete aspects driue away all sorowe and sadnesse, and bring in place all ioy and pleasauntnesse. The faire die of thy pleasant face, passeth al other liuely colour : thy large foreheade, thy chrystall necke, thy coral lippes, thy golden haire, thy comely bodie, & other thy members so well proportioned, that I cannot desist nor abstaine from praising thee, in praising thee to loue thee, and in louing thee to honour thee. These causes, with many more, doe constrain me to
to

to loue thee: and though nobilitie, riches,
and youth be in me, & also that (thanks
be vnto God) I am fortunate ynough:
yet much moze fortunate should I be if
it would please thee to loue me. For (as
for my part) I am determined not onely
to loue, esteeme, and honour thee, but al-
so to die for thee in thy necessitie, or at
thy pleasure: And I assure thee, that both
waking and sleeping, I haue no thought
but of thee. And though some of my com-
panions doe say, that I am happy, be-
cause in me are some small gifts of For-
tune, and vertues; yet (these notwith-
standing) I account my selfe vnfortu-
nate, if I obtaine not thy fauour: for
the same, wherein resteth my only hope.
Turne therefore (if it please thee, my
swete Dame and gracious virgin) thy
swete eyes of humanitie, and with cle-
mencie behold thy humble seruitor. O
what a thing is loue: now doe I know it
by experience: and maruell not though
the greatest Lords and Ladies be there,
vnto subiect: for many (nilling to obey
his commandement) are fallē into great
inconueniences. Remember thee of Daph-
ne, & of Siringue, of which the one des-
pising

prising the loue of Phcebus, and the other
of Pan, cruelly ended their lines. Take
thou heede of so doing, and rather followe
Penelope, who vnto her louer obserued
loyaltie, and liued notably. And to bee
briebe, graunt vnto my request, for in so
doing I promise thee to be loyall, honest,
and secrete in the accomplishing of all
thy desires.

*Anaxartes pitifully writeth
to Oriana.*

I Beseech you (Madam) excuse my bold-
nesse, in taking in hand to discouer vnto
you the martyrdome, that I suffer for
your excellencie, which so much the
more graueth me, for that I keepe it
close and couert: and notwithstanding
the great reuerence that I beare vnto
your highnesse: yet such and so bebe-
ment is the force of loue in me, that my
senses can no longer resist, but must
manifest the same vnto you, which is
in such sorte, that I (by meanes of the
extreme violence thereof) cannot vtter
it, saue onely that through it, I feele in
my selfe (as it were in a litle worlde) all
the diuerse passions and motions of the

Ele.

Elements. Alas the continuall teares
of my p^{ore} waterish eyes doe rightly
resemble the flowing flouds of the salte
sea some, and my sorrowful deepe sighes
doe rise as winde in the aire, being mo-
ued by the heate of the fire hidden in
my heart: the which (without your pi-
tie) shall turne all my bodie into drie
earth and ashes, &c.

*The gentle answere of Oriana
to Anaxartes.*

My Lozde, as touching the ardent af-
fection which you affirme to owe
vnto mee: yee shall pardon me, if I
be not already purposed to beleene that
thing, whereof I may better iudge here-
after by effect, than now by words (which
are often and easily disguised) yet this
notwithstanding, I suppose that Prin-
cesse fortunate, vnto whom God shall
giue a knight that aboundeth with so
great vertue, as I esteeme and honour in
you, according to the merite thereof.

The louer to his Lady after long absence.

Alas my Louer, the long absence
of your person, hath giuen mee so
great

great passions and sorowes, that had it not bene for feare of the grieuous anguish that you would have sustained thorough my death, I had bene buried long agoe, & so depriued of the greatestt goodnesse that could haue chaunced vnto mee, that is, to enioy the sight of you. Ah, mine eyes; are not you to blame thus to drawe out (by force of weeping) the litle humour wherewith my beaue heart doth nourish it selfe: considering my returne vnto her, for whose seruice onely my spirit is content to be resident in this painefull heart? Yet though you shoulde haue had no hope to see her againe, yet haue you had more goodnes (through the fauour that she hath shewed vnto you in times past) then ever you deserued. And further, you may be rightly assured, that so constant is her subtiltie, that for any accident or chaunce that shall happen vnto her, she (feeling in her heart my fidelitie) cannot varie, and such is it, that I had farre rather die a thousand deaths than once to lose her good grace, &c.

*A certaine louer writeth vnto
his Ladie.*

M^y Dears, sith the gentle Emperour
 of the firmament, with all his study
 (as plainly appeareth,) hath vouchsafed
 to adorne you with beauenly and
 Angelical beautie, with vertue moze than
 humane, with apparent modestie, and
 with royall behaniour: who then doubteth,
 but that you are pleasant, pitifull,
 gentle, and gracious: Certes none. And
 for that in your faire forehead and shining
 eyes, loue sheweth it selfe apparelled
 with liberalitie, therefore haue these
 things emboldened my halfe alive heart,
 (now of long time linked vnto you with
 ardente sighes) to say with mazed
 minde, these selue vnadozned words,
 which shall be the secrete messengers
 of mee your assured Seruitour, humbly
 therefore requesting you not to
 denie me your swete loue, whereupon
 continually cogitating both day & night,
 I am forced eftsones to recorde and call
 vpon your pleasant and most delectable
 name, from which I expect comfortable
 succour. No moze, but that I stil
 attend to receiue from your clemencie,
 gentle, fauourable and conuenient answer.

A Louer requesteth his Ladies loue.

CONSIDERING (my soueraigne ioy) the great vertues of nobilitie, beautie, & courtesie, wherewith nature by superabundant measure hath in such sorte adorned you, that aboue all other terrestriall bodies, you are iudged by common voice to obtaine the crowne and principallitie: and on the other side weying the want and insufficiencie of my former seruice towards you, my trembling hand is scarce able to holde the penne, neither dare my hammering tongue expresse that, which the afflicted heart through ardent appetite desireth to manifest vnto you. Yet loue (which aboue all animated creatures,) holdeth in his domination my inflamed heart, doeth so exte, that it giueth me doubtful boldnes to take in hande to open vnto you the secretes of my brest: which is to doe you so vnderstand, that euer since mine eyes did speculate and beholde your great beautie, my heart hath remained so bound and intangled, that of his owne free wil, it hath chose to be included in your sweet prison. By reason whercof, & seeing the
 ver,

berations and grieuous passions of my languishing corpes, caused through the sweete regards of your eyes, and augmented by the great ecclipsation of your absence, I am constrained to employe and demaund your ayd and succour. And because you are she, who onely and none other, may sende remedie in this case. I therefore most humbly pray and request you, that euen as in al other vertues you are soueraigne, so likewise in this matter, you would shewe your selfe charitable and pitiful. And sith you are the cause of this so great & græuous martyrdom, & that you only may helpe, & remedie it, extend vnto me a perfect remedy, by sending a benigne answer, y^e which I most effectuously desire and attend.

The answer of his Ladie.

My troubled thought so discoꝛdeth from your fond affection, that I cannot maruel ynough to imagin what fond cause moued you, and gaue you such presumptuous boldnesse, as to trouble and interrupt me of mine accustomed rest, through your abhominable letters & wan-

for words. Your said letters (to the end
 that they should not come vnto the hands
 of any other person) I haue receiued;
 & beholding the contents thereof, with
 great paine could I bide mine eye, and
 withhold my selfe from tearing them in
 pieces. But considering that such fault
 is not to be imputed vnto the Letters
 (which are insensible) but vnto the com-
 poser and writer of them, I therefore re-
 frained my selfe from that purpose, wil-
 ling to exercise that mine anger and rigor
 vpon the messenger: but likewise for re-
 port sake, I refrained, giuing him spe-
 ciall charge, not thenceforth to returne
 vnto me with any such message. And to
 the ende you shall not presume to conti-
 nue any longer in this suite, vnderstand
 ye, that I am not he, vnto whom such
 abusive letters should be sent. I haue
 thought good (contrarie to mine accusto-
 med maner) to write vnto you at this
 present which my spirit with much adoe
 can scarce abide to finish, thozough the
 great offence it saileth: certifying you,
 that if you perseuere any longer in this
 matter, you shall doe vnto me a most dis-
 pleasant thing, and vnto your selfe that
 pur-

purchase great & euident damage. Where
fore I pray you (for the auoiding of all
these inconueniences , that you wil con-
discend vnto my request : and so doing,
you shal do me a singular pleasure.

The reply of the Louer.

Having (my singular Ladie) receiued
your home sweete letters, & them be-
holding, I find my selfe in such a contra-
rietie & discord, y my perplered thought
can finde no way oꝛ meane to recreate it
selfe. For of the one part considering the
wise and sage words of your said letters,
my beaule heart desired to be it owne ho-
micide : and of the other part biewing
the thing which your white & pleasant
handes had touched , so much ioy did a-
bound in mee, that I could not refraine,
noꝛ withdraue my greedie eyes frō still
beholding it, noꝛ my reuiued tongue frō
often reading it . Yet, seeing it much
moystened with the flowing flood of my
weeping eies , & fearing thereby to hurt
oꝛ feare it , I did moderate & brydle my
ardent appetite, minding to beare it al-
wayes nigh vnto my heart , in signe of
veneration and honour . By your sayde
letters (my deare & onely maiestresse) you

blame me of pꝛesumptiō, in being so bold
to wꝛite vnto you. Certainly, if you con-
sider well the manner, you ought not to
impose that fault vnto mee, but to attri-
bute it vnto your excessive beautie, woꝛ-
thinesse, & benignitie, which euen at their
first appearance, together with the sweet-
nes of your gracious countenance, did so
penetrate & enter into all my exterior &
interiour powers, and so assailed, hurt, &
wounded my afflicted heart, vnproviden
of resistance, that it is not onely robbed &
spoyled of all franke & frē libertie, but al-
so in such sort submitted & yoked with all
affection, fidelitie, minde, & thought vnto
the perpetuall contemplation of your ex-
cellencie, that I am not able to separate
noꝛ remoue it from the subiection & ser-
uitude, ne yet to reduce it to the soꝛmer li-
bertie. And soꝛ that you say, you would
haue rent my letters, and il entreated the
messenger, let the continuall toꝛmentes,
which (soꝛ your sake) teare me in peeces,
suffice to satisfie your yꝛe, & not disdaine
your tender hands with crueltie : & tou-
ching (that which is moꝛe grievous and
bitter vnto me) that you commaund mee
not to wꝛite vnto you any moꝛe, noꝛ to
continus

In most humble
acquaintance
from
your most humble
servant
J. M.

continue my purpose: know (ye my déere) that like as it is impossible for any man to separate from you your great beantie: euen so none other but death can take away or diminish my purpose and intent, but euery houre augmenting both double it selfe, together with most grieuous anguish and sorrow: for reward and remedie whereof, I demaunde none other recompense, but onely that you graunt and permit mee to be your loyall lover and seruitour.

A Lover writeth vnto his Ladie.

To expresse vnto thee (my déere) the inward griefes, the secret sorowes, the pinching paines that my poore oppressed heart pitifully endureth, my pen is altogether vnable. For euen as thy excellent vertue, beantie, comlinesse, and courtesie, farre surmounteth in my conceipt, that of al other humane creatures, so my pitious passions both daye and night are no whit inferiour, but farre aboue all those of any other worldly wight. So excell not thy giftes, but as much excéde my griefes. Therefore (my swete) vouchsafe of thy soueraigne clemencie, to graunt
some

some speedie remedie vnto the grieuous
anguishes of my beaue heart, detract no
time, but wey with thy selfe, the sicker
that the patient is, the moze deadly that
his disease is deemed: So much the moze
speede ought the Physician to make, so
much the soner ought he to prouide and
minister the medicine, least coming too
late, his labour be lost. But what pain-
ful patient is he, that sustaineth so trou-
blesome a state, as I poore soule do, except
thou vouchsafe to pitie me? For the par-
tie patient beeing discomforted at one
Physicians hand, may haue recourse vn-
to an other: whereas I discomforted at
thy hands, can haue recourse vnto none,
but stil languishing, must looke for a loath-
some death. Consider therfore (my deare)
the extremitie of my case, & let not can-
kered crueltie corrupt so many golden
gifts: but as thy beautie & comlineesse of
bodie is, so let thy humanitie also & cle-
mencie of minde, drawe not (as the Pro-
verb sayeth) a leaden sword out of a gol-
den scabbard. And thus hoping to haue
some speedie comfort at thy bandes, vpon
that hope I repose mee, till further op-
portunitie.

A con-

Thomas
(Signature)

A conſtant Louer doth expreſſe,
His griping grieues which ſtill encreaſe.

AS Troilus did neglect the trade
Of Louers ſkilfull law,
Vntill ſuch time as Creſide faire,
With fixed eyes he ſaw:

So I likewiſe took little keepe,
Of Loue within my breaſt,
Vntill I viewed the graces well,
Which in you hidden reſt.

And like as he with furious flames,
Was forceably annoyd,

So I likewiſe (through force of Loue)
Do lacke that which he ioyd.

For now my reſleſſe minde both rane,
That conſtant was of yore,

And ſundry ſtraunge conceits do cauſe
My griefe to increaſe the more.

Thus farre our fates I may compare,
In all alike to be:

But woulde in ſequelle I might finde,
Such fortune as did he.

Then ſhall I haue juſt cauſe to ioy,
Then ſhall my mirth abound,

Then ſhall I want no wiſhed hap,
That may on earth be founde.

Then ſhall my ratings all rebate,
With conſtanteſſe in place,

Then ſhall my ſtraunge conceits annoyde,
My griefe turnde to ſolace.

But ſith I want ſome ſuch a friende,
As he of Pandor had

Who brought his purpoſe well about,
And made his minde full glad,

Therefore

Therefore my selfe (in doubtfull hope,
 poore soule) now forst am I,
 My furious flames for to unfold,
 and for redresse to crie,
 To thee which art the onely stay,
 of these my troubled daies,
 Of these my secreete griping griefes,
 of these such pinching paines:
 As long haue boyled in my brest,
 where they suppress haue bin:
 But now through force of flame burst out,
 and cannot be kept in.
 Much like to burning Aetna hill,
 whose flames neuer cease:
 But boyling soe both night and day,
 do freshly still increase.
 So farreth it likewise with me,
 whose faithfull heart doth burne,
 And oft with secreete sighes and sobbes,
 constrained is to mourne.
 Therefore graunt grace, as Cressida
 did vnto Troilus true:
 For as he had her loue by right,
 so thine to me is due.
 Else shall I liuing dayly die,
 thus rest I in thy hands:
 As thou shalt please at libertie,
 or else in carefull bands.
 FINIS.

One writes in earnest, or in iest:
 As then shall like his Ladie best.
 To want in verse dame Venus praise
 that finely featurede swight,

O paint in prose the perfect points,
 that hers are due by right.
 To ~~show~~ her glittering golden haire,
 her forehead featly framed,
 Her christall eyes, like Curtles true,
 no blot that may be blamed.
 Her pretie nose in order plasse,
 her comlie cheere cheekes,
 Her Yvoireteeth, her Coral lips,
 that each man loues and likes.
 Her dimpled chin, her milk white neck,
 her brestes as round as ball,
 Her shoulders streight, her folding armes,
 her fingers fine and small.
 Her pretie tender touching hands,
 her waste as small as waund,
 Her bellie soft, her silken skin,
 what would ye vnderstand?
 Her tender thighes, her bending knees,
 her well proportioned legges,
 Her pretie toes, her inch broad heele,
 her foote scarce cracke an egge.
 All these I say by penne to praise,
 a needelesse worke it were:
 If worthe wight to whome I write,
 should hap be present there.
 For shee as farre doth Venus passe,
 and Helen too of Troy.
 As doth in strength the strongest man,
 surmount the feeblest boy.
 Well thus it is, or else not so,
 but as she is she resteth,
 And he that thus commends her nose
 ye may not thinke he is leeteth.

FINIS.

A louer pearst with Cupides bowe,
Thinkes long till he be rid from woe.

When stormie stormes & whirling winds
the waters woe do toss,
The seely ship is troubled sore,
in danger of his losse.
So in like case, when Cupid hath,
With dinting dart in hand,
Pierst through the hearts of lovers true
as all agast they stand,
Before his Godhead forced straight,
downe for to fall and peeld:
No struggling strength may him withstand,
no buckler nor no shield.
This Cupid he, this cruel God,
with fierie flaming dart,
hath wounded me in euery vaine,
but chiefly at the heart.
There doth the King abide and stay,
there doth the host remaine:
All remedie is past I know,
to ease me of this paine:
Except that thou to some I write,
some comfort to me shewe:
For thou art onely she that may,
release me of this woe.
Thou onely art (and none but thou,)
mine onely ioy, or griefe:
My happie state or great decay,
graunt therefore some reliefe.
Destroy not him, whom well thou maist
without thy losse preserve:
Shew faithfull constancie to him,
that mindeth not to swerne.

He nought desires but love for love,
and faith for faith againe:
That both together in great joy,
and comfort may remaine.
Detract no time, consider well,
When paine doth men oppresse,
Ech houre thinke they for to be swaine,
Till they have found redresse.
And thus because my griefes increase
I say my deare adieu:
And pray thee to have mind on him,
that unto thee is true.

FINIS.

A secret Louer writes his will,
By storie of Pigmalion will.

I Rightly reade Pigmalion was
A cunning Caruer in his dayes:
And therein most men did surpasse,
His wortheie workes deseru'd due praise,
Such was his skill to graue in stone,
That like to him was neuer none.

This cunning caruer thought in mind
Some passing peece so fine so frame,
As wortheie were to leaue behind,
Thereby to winne immortall fame:
That men might say when he were gon,
This picture graced Pigmalion.

And for because his cunning greace,
In euery point might well appeare:
A woman he would counterfeate,
(who of al creatures is most cleare:)

R.

That

That worthe worke might wel compare,
With worthe creature was his care.

Pigmalion passing paines did take,
To bring this womanly worke about:
Which so in Marble he did make,
That like was not the world throughout,
Each point so perfect did appeare,
That nought but life then lacked there.

And to be brieve, it was so wrought,
That he himselfe enamored fell
With this fine peece, and still he thought
She was a liue, and loued him well:
And that she smiled with smirking lips
Thus too and fro his fancieships.

Full oft he kist, and brast also,
This Marble maiden, made of stone:
He set her at his table tho,
And gaue her meat but she would none.
The meat still in her mouth remaind,
Which thing Pigmalion greatly paind.

Yet fancies fond so fraught his head,
With blind delights of burning loue,
That he this stone laide in his bed,
And thence could not his mind remoue:
But oft in armes he gan her close,
A colde companion I suppose.

If thus Pigmalion pinde a way,
For loue of such a Marble stone:
What maruell then though I decay,

with

With pitions plaint, and greivous grones,
That loue a lively Ladie bright,
Who hath dame nature's paints aright.

Oh would I might Pigmaliions part,
In ſome reſpects not fully play,
Her to imbrace that hath my heart,
And ſometimes in my bed to lay:
I ſhould find better paſtime ſure,
Then poore Pigmalion could procure.

But (oh) I dare not burning breſt,
He lingring loue, to her unſolde.
For feare of further dangers preſt,
If that the ſame deſdaine ſhee ſhould:
Therefore with Syſiphus I mone,
Thus rolling ſtill the reſtleſſe ſtone.

FINIS.

A Louer hath his Ladies heart,
And writes to her as is his part.
Like as the valiant ſouldier ſtoute,
When conqueſt he hath wonne,
Reioyceth much (expulſing doubt)
For ſuch a deepe ſo done.
Or as the ſhipman, when that he
The ſtruggling ſtormes hath paſt,
Doeth toy in minde, at length to ſee
The calme and gentle blaſt.
Or as the Merchant, when great toyle
And trauel he hath had,
In many a forein countrey ſoyle,
At his returne is glad.
So I likewiſe whome Cupid ſore,
Hath

hath worried with his swarre,
 And tossed with his raging rore
 of Seas, that make us marre:
 With danger great at length I haue
 (the Gods I thank therefore)
 Attained the thing that I did craue:
 so now I ioy much more,
 Then any of the foresaid states:
 and good cause is there why:
 For if I had not found good fates,
 right well forsooth knowe I,
 My grief had beene much more then theirs
 with nothing lesse then death,
 Or liuing els in deadly feares,
 while I had toyed this breath.
 But sith that all my doubts are past,
 I ioy, and ioy againe:
 For that I haue obtained at last,
 redress of greatest paine.
 And you deare dame to whom I write,
 mine onely ioy and stay,
 Be glad with me, reuiue your sprite:
 as well I trust you may.
 For though the time be not yet come,
 it is not long behind,
 Ere we shall ioy the totall summe,
 and haue our wished minde.
 Then shall: tryde our truthfull hearts,
 then shall our loue be showane:
 Then shal be left our ingring smartes,
 then shall no grieke be knowne:
 But in the meane time faithfully,
 (as doth of right behoue,)
 Let each thewe other constancie,

with

With stedfast fixed loue.
 Let both our mindes together gree,
 as though they were but one:
 With both our hearts so fixed be,
 as can be better none.
 Whereof I doubt not (God I take
 to witnesse at this time,)
 For I had rather life forsake,
 then chauce should such a crime.
 The like I knowe in you both rest,
 and shall continue still:
 As faithfully you haue exprest,
 your true loue and good will.
 Thus rest I then my heart (my deare,)
 (who makes my iopes excell:)
 The Gods vs guide from doubting feare,
 And thus my deare I adieuell.

FINIS.

A louer sicke for verie loue,
 To pittie doth his Ladie moue.
 Such God doth guide the course of man
 directing all his wayes,
 And ordereth euerie living thing,
 as his good will both please.
 We mortall men must needes submit,
 our selues to Gods decree:
 And looke what fate shall please him send
 therewith content to bee.
 Sometimes by health and wealth he doth
 declare his seruent loue,
 And oft againe with sickness great,
 our vessels fraile doth proue.
 And for example, I my selfe

of late his hand haue felt:
 But now at last most lovingly,
 With me againe hath delt.
 Yea Atropos had almost cut
 my vitall threed a sunder:
 If thother Sisters had not saide,
 it should continue longer.
 Yea dreadfull death stood at the doore,
 and would haue stepped in:
 If mightie loue (who ruleth all)
 had not contrarie bin.
 Thus haue I tost the toyling strife,
 twixt lingring life and death,
 which almost had bereft from mee,
 this present vitall breath.
 Then iudge nothing amisse (my decree)
 ne let me blamed be.
 Although in deece of many dayes,
 I haue not bene with thee.
 For sure thou hast bene stil with mee,
 and present in my munde:
 Though feeble ioynts and lache of strength,
 at home my corps assigned.
 So that I could not come to thee,
 as I would feigne haue done.
 And as I will by Gods good grace,
 when I my health haue wonne.
 But in the meane time this shalbe,
 thee heartily to pray.
 That if thou haue occasion for
 to come, or go this way,
 To take the paines to visite me.
 With passions yet oppress:
 For sure thy pleasure will me ioy,
 and

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and purchaſe me great reſt,
 Thus being bold now for to craue,
 this fauour at thy hand,
 with fingers faint I ſtill here
 and ſtil thy ſeruant ſtand.

FINIS

A faithfull Louer feeling ſmart,
 doth nippe his Ladie ſide of heart,
 Like as the Crocodile,
 that beaſt of cruell kinde,
 Doth weepe and waſle, and make great mone
 mans ſenſes ſo to blinde:
 And doth diſſemble much,
 with flattering falſe intent:
 As though great loue, and frienſhip eke,
 to him pooze man ſhe meke
 Untill ſuch time that ſhe,
 haue caught him in her clauoes:
 But then (Alas) with bloudie teeth,
 ſhe kills where is no cauſe.
 So thou (deare dame) haſt done,
 (or wouldeſt at leaſt) by mee:
 Not forcing for to hurt thy friend,
 though no iuſt cauſe there be.
 May I not iuſtly ſay,
 Oh cruell Tyger than,
 What meaneſt thou in raging wiſe,
 to kill a faithfull man?
 As faithfull firmly ſet,
 is promiſe perfect made,
 Of thee (deare dame) no more eſteemd:
 then cruel is thy trade.
 Why ſhouldeſt thou deſtroy,

the heart that would thee well:
 And after pleasant friendly wordes,
 to shewe thy selfe so fell:
 How canst thou then excuse,
 thy double dealing heart,
 With undeserued certaintie,
 thou causest mee to smart:
 But for thy fickle faith,
 and promise broken for
 The Gods (no doubt) shall thee reward,
 with pinching paine and wo.
 Then wait thou rustie feele,
 how thou hast dealt with mee:
 And then also shall I reioyce,
 thy punishment to see.
 I read how Harpelsa,
 faire Phillida did dye:
 But she with checking taunts and mockes,
 his purpose did gaine say.
 The Gods regarding this,
 tooke pittie on his case,
 And punished her cruel fact,
 within a litle space.
 Her heart was shortly set
 on fire, with Corias ioute,
 who passed not a pin for her,
 as she did plainly proue.
 Whereby she pinde away,
 The like may chaunce to you,
 O, greater punishment (no doubt)
 with thou hast beene untrue.
 Thinke not therefore thou canst
 unpunished remaine:
 For why? thy fault is worse then hers,
 an

Dislike
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an hundredth fold certaine.
 Wel, wel, I say leane off,
 thy cruel scourging minde:
 And practise not thy faith to be,
 so false and so vnkinde.
 Else shalt thou surely feele,
 the force of Cupids bowe:
 whose arrowes haue not toucht thee yet,
 as thou dost plainly shewe.
 And thus (deare dame) adieu,
 with that thou art so strange:
 For certainly I know right well,
 that England is no graunge.
 And now I will take hold
 vpon some stedfast stay:
 Not forcing for the slipperie Cele,
 with shee will needes away.
 And as the burned childe,
 the fire still doth dreede:
 So am I warned now at first,
 hereafter to take heede.

Finis.

W. F.

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 230 fols
 230 fols

Quoniam si scire quid sit veritas
 quoniam qui scit veritas scit in omni tempore scire

et perinde est